

# Southern Churchman



VOL. LXXIX

RICHMOND, VA., FEBRUARY 28, 1914

No. 9



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# SOUTHERN CHURCHMAN.

VOL. LXXIX

RICHMOND, VA., FEBRUARY 28, 1914

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## Southern Churchman.

Catholic for every truth of God; Protestant against every error of man.

REV. WM. MEADE CLARK, D.D., EDITOR.  
SOUTHERN CHURCHMAN COMPANY,  
PUBLISHERS

510 Virginia Railway and Power Co. Bldg.,  
Seventh and Franklin Streets,  
RICHMOND, VA.

Subscription price, \$2.00 per year; six months, \$1.00; three months, 50 cents. To all portions of the Universal Postal Union outside the United States, \$2.50 per year. Three months' trial subscription, 25 cents. To Clergymen, \$1.00 per year.

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### "PRAYER BOOK REVISION."

In the issue of the Southern Churchman of January 24th there was a letter from Bishop Whitehead, the senior member of the commission appointed by the last General Convention on the Revision and Enrichment of the Prayer Book, asking for any suggestions from Church people as to changes in the arrangement of rubrics or contents of the Book of Common Prayer. But for this letter from the Bishop and its attendant request, the Southern Churchman would not venture to make suggestions or to seem to offer advice to so able and learned a set of gentlemen as constitute that commission; but in view of the fact that such request is made and such invitation is offered, there is just one subject in connection with Prayer Book enrichment or revision, or as the Southern Churchman would prefer to call it Prayer Book flexibility, to which we would like to call the attention of these gentlemen, and this is, some method for making the order of daily Evening Prayer a shorter and more popular and more flexible service than it now is.

So far as the order for the daily Morning Prayer or for the administration of the Holy Communion is concerned, the Southern Churchman sees no reason just at present for offering any suggestions. These services are

especially the services for members of our own Communion, those who are our communicants or expect at some time to be communicants of this Protestant Episcopal Church. They are particularly services of worship adapted specifically to those who attend the services of the Church in a more or less worshipful mind; they are in no way associated in our minds with what is so commonly called "Popular Services." At the hour when these services are used all churches of all names are open, and people are supposed to go, if we may use such an expression, where they logically belong at the time of the service. So these two services appeal, we repeat, most largely to our own people, and their nature and manner appeal to those who come to church more for worship than for teaching or instruction. The case with the order for daily Evening Prayer is or ought to be entirely different. This is supposed to be a more popular service, one not specifically for our own people, but that extends a broad invitation to all people, everywhere, to come for the sake of the teaching and for the instruction that may be given at that particular service. Now it is a wide complaint all over the land, not from any section or any party, or any particular type of teaching, but a general complaint, that what is commonly known as the second service is largely a failure, so far as the attendance is concerned. Now, again, a considerable part of this failure may be caused by the nature of the order for Evening Prayer. So far as our own people are concerned, if they attend this second service, it is simply to a large extent a duplication of what they have already heard in the morning—the same type of service; the same class of music, and, because of the length of the evening service, necessarily a sermon that ought to be much more naturally called a sermonette than a sermon; and if strangers attend this second service they are first faced with a service with which they are unacquainted and which does not appeal naturally to one unacquainted with it, and they are more or less tired and have more or less lost interest before they come to the teaching or instruction, which, again we repeat, because of the length of the service, must be short and incomplete.

It seems to the Southern Churchman that, under these circumstances, if we are to make an appeal to those outside of our own membership, there must be some change in the order of Evening Prayer. True, there is a rubric

at the beginning of the Prayer Book that, under certain circumstances, gives some liberty, but this liberty is based on the assumption that both Morning and Evening Prayer have already been said before this third short and flexible service can be used at all.

Now, where one man is doing the whole work of a church and congregation, as is the case in the overwhelming majority of our congregations, this third service in the same church and under the same conditions is practically an impossibility. So if there is to be any liberty to have a popular service, one that is to appeal to those who are not thoroughly saturated with the spirit of this Church, some change must be made in our Evening Prayer. Whether this change be changes in the rubrics or in the service itself is a matter of no consequence. The rubrics of the Prayer Book could be so changed as to give greater liberty and to allow greater flexibility and to make possible a shorter and more popular evening service.

In view of the kind of music that prevails in most of our Episcopal churches, with its rather elaborate detail and display, it is either a very rapid reader or a very short preacher who can bring all the evening service within one hour and twenty minutes.

As to just what changes ought to be made in this service, frankly, the Southern Churchman is not fully prepared to say, but would merely make a few suggestions. For instance: Why two lessons necessarily; again, why should the Psalter be necessarily used in the Evening Prayer, or, if any part of the Psalms are used at all, why not one short appropriate Psalm instead of two or three long and often inappropriate Psalms; why not a lesson or lessons selected from some few thoroughly appropriate verses, chosen at the judgment of the minister and suited to the occasion or the sermon that is to follow? Is there any law of the Medes and Persians that makes it absolutely necessary that all the year round, and under all circumstances, the reader of the Evening Prayer shall be compelled to use one of a half dozen chants for every Sunday in the year? As a matter of fact, chanting is not popular outside of this Protestant Episcopal Church, and it is only by a large stretch of the imagination that we could call it popular inside of the Church. If any close observer will look out upon a congregation during the performances of these chants and canticles he will be chiefly struck by the large majority of our Church peo-



ple who are taking no part whatsoever in the performance, and when our own people fail to use them as common praise you can hardly blame others for taking no interest in them whatsoever. Did any of our readers ever note the difference between the silence of a congregation during the rendering of the chants and the prompt and hearty volume of sound that follows when the choir condescends to sing some good old-fashioned hymn with a good old-fashioned tune to it? The contrast between the two things furnishes an adequate answer to the popular belief that our people do not care to sing in church.

Now is there any real, logical reason, that is fundamental in the nature of things, why there should not be liberty in popular service to substitute popular hymns from our own Hymnal for any or all of these chants and canticles? The Southern Churchman firmly believes that if the order for Evening Prayer could be shortened in some such ways as these, and rendered more flexible and made more popular and easier to take part in, by the substitution of popular hymns for the chants, it is firmly convinced that it would be one long step in the direction of rendering our second service much more popular than it is at present. We call our Prayer Book the Book of Common Prayer, but, as a matter of fact, we so use it as to make it a book of prayer and praise for the very few and the very gifted musically-inclined in our congregations.

Later on the Southern Churchman may venture to suggest other things to our honored Commission on the Prayer Book Revision, but just at present it is content to bring before them this very serious question of a shorter and more flexible and more popular form of Evening Prayer, and to ask them if they cannot suggest to our General Convention some action that will make that Evening Prayer a more attractive and more helpful service than it is at present. And just this one thing further we would say—if the Evening Prayer were shortened to a decided extent, then it would give the preacher a chance to prepare and deliver a sermon that would be worth his work and that would be calculated to hold the attention and command the respectful hearing of a thoughtful congregation; and it might do something to put back preaching in the place of importance and influence that St. Paul gave it.

#### ORGANIZED PROVINCES.

The following was a personal letter to the Editor; but desiring to publish it, he does so with the consent of Bishop Johnson:

Since getting back from Muskogee, Oklahoma, I have been much interested to read your editorial in the Southern Churchman for January 24th, in the matter of the Provinces. I am interested, because the ground you take is

precisely that which I took at Muskogee. We had gathered for the purposes of the Missionary Council. Previous to gathering we had received from the president of the Council a notification that the initial session of the Synod was called to meet on one of the days of the Council.

After the election of a president of the Synod and a secretary of the Synod, it was proposed to go forward with business. I raised the point of order that no Diocese was to be included in the Province without its consent (Article VII.); that no opportunity had been given the Dioceses to consent or dissent; that therefore we could only resume the discussions and topics and papers which we had come together for (as a Missionary Council), and wait until the several Dioceses could have opportunity, in Diocesan Conventions, to express their will before we presumed, as a Provincial Synod, to transact Provincial business.

The chair ruled my point of order well taken. An appeal was had from the ruling of the chair, and the chair was not sustained. We therefore went forward and adopted Constitution and Canons, et id omne genus, for the Province of the Southwest. I should like to have some one learned in the law pronounce on the validity of the action taken by what called itself the Synod in the name of the Province. It seems to me that what was done at Muskogee was practically to ignore and deny the autonomy of Dioceses. A body which called itself a Synod has passed certain measures; and, unless the action of the Synod is pronounced null and void, those measures are binding on each and every Diocese and District in the area. And yet no one of all the Dioceses (with the exception of West Texas), had as yet taken any action on the question whether or not it wished to be included in a Province.

You are entirely right in pointing out in your editorial that the Province and the Missionary Council are two very different things. The Missionary Council gave us privilege to come together and take counsel together concerning questions vital to the Kingdom. The Province gives us privileges to enact and enforce Canons. We have lost a thing which was intended to give and actually did give us new spiritual vigor and impulse and enthusiasm. If we consent to go into the Province, we have consented to study and plan to clothe ourselves with new ecclesiastical powers and to deliberately lose contact by that much with the source of spiritual power. So it seems to me; and I think it a great step backward. I am sorry.

I wish we could have an authoritative pronouncement on the question whether a primary Synod can press an autonomous Diocese into the organization of a Province.

FREDERICK F. JOHNSON,  
Bishop Coadjutor of Missouri.

"If we could read the secret history of our enemies, we should find in each one's life sorrow and suffering enough to disarm all hostility. How true is this! Men have troubles enough in the world even when surrounded by the sympathy and brotherly love of their fellows; and why should any person wish to make harder the lot of any one of them? If we have foes, the Christian thing to do is to pray for them and leave them in the hands of the Almighty. God reigns and will finally deal out even-handed justice to each and all.—Longfellow.

#### The Kikuyu Case.

By Rev. Professor Samuel A. Wallis.

#### II.

We now desire to state the principal reasons, along the line of rubrical interpretation, which fully justified the Bishops of Mombasa and Uganda in admitting the clergy and other members of other branches of the Church of Christ to their united communion service. These, of course, are generally known to the clergy and are generally acted on by them in their parishes in this country; but the great body of the laity should also be made acquainted with them. This rubrical question settles around what is called by some the "Excluding Rubric," found at the end of our Confirmation service. It reads as follows: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." This rubric comes from the unreformed Church of England, and is appended in the Sarum Manual to the baptismal service. It is taken, however, from the fifth of Archbishop Peckham's Constitutions, drawn up in 1281. In the first reformed Prayer Book of 1549, it is placed, as we have it, at the end of the Confirmation service, and there reads, "And there shall none be admitted to the Holy Communion until such time as he be confirmed." A change was made in the last clause in 1552 so as to read, "until such time as he can say the Catechisme and be confirmed." Thus it remained until 1662 when, owing to the fact that a great number of people had not been confirmed during the Commonwealth, our present last clause was added, "or be ready and desirous to be confirmed," and the words "as he can say the Catechism" were omitted.

There are, as is well known, two interpretations of this rubric. First, the exclusive one, which seems to be the correct one until historical points are considered, and this is stated in all its narrow baldness by the Rev. Leighton Pullan, in his "History of the Book of Common Prayer," which stands definitely for "advanced" views. "It appears that in some parts of the Continent the Anglican clergy give Holy Communion to Presbyterians and German Lutherans. It should be remembered that both these denominations have repudiated the episcopate, and with it any genuine confirmation. It is, therefore, a direct violation of the rule of our Church to administer the Eucharist to such persons." Here it will be observed that the Tractarian view of the episcopate is stoutly asserted, "Without the Bishop no valid sacraments" and no valid rites like confirmation in the Universal Church or any branch thereof, a conception at utter variance with the New Testament idea of the dispensation of the Holy Spirit. Further, the Rev. Mr. Pullan ignores what may be called a general practice of the Church of England, from 1549 to 1662, and an allowed custom we should say from 1662, certainly from the time of William the Third and Queen Anne, to this present. We have shown that the rubric is found in all revisions of the Prayer Book, from 1549 down. Yet, from 1549 to 1662 Presbyterians and Lutheran clergymen from the National Reformed Churches of France, Holland, and Germany, were admitted without re-ordination to cures in the English Church. It is well known that Dr. Peter duMoulin, the elder, a very distinguished pastor of the French



Protestant Church, was chaplain to King James the First, and frequently administered the Communion to him. He was not re-ordained.

This leads us to a reasonable and fair interpretation of this rubric, which relieves it of its apparent exclusiveness. And as sustaining this broader interpretation of the rubric in the Church of England, we appeal to the decision of one of the wisest and most judicious prelates who has ever sat on the Episcopal throne of Canterbury, Archbishop Tait. In replying to a memorial presented to him in 1870, by 1,529 clergymen, who expressed their "grief and astonishment" at the admission to the Blessed Sacrament of the Body and Blood of Christ, of teachers of various sects, openly separate from our Communion, the Archbishop said: "I confess I have no sympathy with such objections. I consider that the interpretation which these memorialists put upon the rubric to which they appeal at the end of the Confirmation service, is quite untenable."

"As at present advised, I believe this rubric to apply solely to our own people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of our Church, and especially of the reign of Queen Anne, when this question was earnestly debated, must know how it has been contended that the Church of England places no bar against occasional conformity" (Life, 3d edition, vol. II, p. 71). His biographers tell us he never moved from this position during his lifetime. It is very interesting to remember that one of his biographers, and also his son-in-law, is the present Archbishop of Canterbury, to whom the Kikuyu case was appealed by the Bishop of Zanzibar. We cannot take the time to enter into the discussions on "Occasional Conformity" in Queen Anne's reign, but directly accept Archbishop Tait's statement, which is, of course, historically true. We must say, however, that the idea of exalting confirmation to the position of a Sacrament, according to the view of the "neo-Catholics," is absolutely repudiated, in that discussion, "and the defence is rested on the inherent right of a National Church to frame its own discipline. The celebrated Rev. Joseph Bingham, who died in 1723 and whose justly esteemed "Antiquities of the Christian Church" revealed his learning, regarded this rubric as the domestic rule of the Church of England. Acting on this conviction he desired the Huguenot refugees from persecution to receive the Communion in that Church.

Coming down to our own times again, in referring to the life of Bishop Creighton, of London, a renowned historical scholar, we find that he follows the Rev. Joseph Bingham and Archbishop Tait, in holding that this rubric "was framed for normal cases and did not contemplate the case of nonconformists." His advice, as he said, "had always been given on the side of freedom," that is for the occasional reception of the Holy Communion in the Church of England by Nonconformists. He also assures us that Archbishop Benson held the same position. So did Dr. MacLagan, the late Archbishop of York. Dr. Griffith Thomas reminded us that Queen Alexandra was never confirmed in the Church of England, nor was the late Prince Consort, nor any other German Princes or Princesses marrying into the English Royal family. This is consistent with the true view that the Church of England acknowledges the National Reformed

Churches of the Continent; and it is so stated in a modified form in the Act of Uniformity of 1662. It must, then, be accepted that the right and gracious Christian spirit shown by the Bishop of Hereford, when he invited the Nonconformists to unite at the Lord's Table with their neighbors of the Church of England, in his cathedral on the day of the coronation of King George, "was true to the traditions of the National Church and in strict agreement with the law."

So far as our own Church is concerned, it must be admitted that this interpretation of the rubric conforms to her general spirit. The Living Church admits, in a late number, that "rightly or wrongly," this custom is allowed. The position of our Church, for many years of its independent history, and her wise tolerance, together with frequent intermarriages between her communicants and those of other Churches encouraged this. Then when the tide of Tractarianism was beginning to come in as a flood, the example of Bishop Whittingham, of Maryland, an acknowledged High Churchman, acted as a stay to the policy of exclusion. In the year 1863, (Life, vol. II, p. 107), he writes to the Rev. Leighton Coleman, "I do not think that the rubric at the end of the Order of Confirmation applies to the case of 'chance' or 'non-parochial' communicants. In case of heresy or schism, his position is that heresy is provided against by the use of the Nicene Creed, which in theory does and in practice ought to follow the Gospel. Its public rehearsal by the whole congregation includes every one present and assisting in its declaration of the one true Holy and Apostolic faith." "Schism is renounced by the very act of receiving the Holy Communion in the Church, from the Church, after the mode presented and practiced by the Church."

A soi-disant "Presbyterian," seeking the holy gifts from an Episcopalian priest, and kneeling to receive them with his declaration that in them he gives to the individual receiver the Blessed Body and Blood, is no schismatic in any real ecclesiastical sense—no denier of the Church's orders, of her administrations, or of her Divine character and warrant as keeper and conveyor of the Lord's Holy Mysteries."

"Such 'Presbyterian' so receiving I regard as the occasional and non-parochial communicant, whom the Church distinguishes from the parochial communicant who can only become such by being admitted and enrolled."

We would have stated this somewhat differently, but that intrinsically is of little moment, for Bishop Whittingham is one with us in rubrical interpretation, which is the matter under discussion here.

We all know the late Bishop Doane's clear-cut stand on the wider interpretation, and on account of his prominence, our Church, both within and without her borders, has benefited much.

Some may ask why, if this interpretation is generally allowed, do we enter into the subject so fully. It is chiefly, as we have already said, that the great majority of our laity may know its history, and thus recognize the reasonable and strong position such true leaders as these two African Bishops have within our Communion for their Christian act.

Our next and last article on this subject will more particularly consider the permanent results that must flow from the "Kikuyu Communion."

## Letters to the Editor

In the department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

We cannot undertake to decipher illegible communications. Manuscripts when not used, will be returned to the writers if postage stamps are enclosed for that purpose, but the Editor cannot be responsible for manuscripts.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

### Prayer Book Revision.

Mr. Editor: In view of the probable action by the Commission on Revision and Enrichment of the Prayer Book, attention is called for those considering the subject to some recent English books along the same lines, together with the Proposed Book of Offices presented to the House of Bishops, with important additions recommended by some of the Bishops, to which last, it seems, very little attention has been given by the Church press. The English books suggested are Liturgical Interpolations, by Rev. T. A. Lacey, M. A. (Young Churchman Co.), the well-known writer on Ecclesiastical Law; A Prayer Book Revised, with Preface by the Bishop of Oxford—author anonymous (Young Churchman Co.); and Some Principles of Liturgical Reform, Frere.

In the Prayer Book Revised many excellent suggestions are made, especially in the matter of Visitations of the Sick, several optional orders being given; some quite generally recognized necessity for rearrangements of parts of the Communion Service, and the restoration of equal vows in the Marriage Service. As the author of this book says, "While praying thus for a really modern revision, we need hardly add, on the other hand, that no revision can be acceptable that is not the result of sound liturgical science and (which is not less important), of skilled liturgical art."

THOMAS D. WINDIATE,  
Nashville, Tennessee.

### The Rural Clergy: A Recognition.

Mr. Editor: Our Provinces will soon be organized: Who will be the delegates? We have about seventy-five per cent. rural clergy in most of the Dioceses. What per cent. of them is asked to take part in the large affairs of the Church? How many are on important committees? Isn't our Church run in a way quite effective in keeping men out of the country, where the great number of our churches are? The Richmond Dispatch said not long since a large Christian communion last year reported two thousand empty pulpits. They are in the country. The city ministers have so many opportunities of stimulating their Church-life that they may well look around and shove the less fortunate brother off in the village into service now and then. Why not send many of these country ministers to the Provincial Synods? It would help them. It would help the Church. Give them a sense of responsibility. They have not got that now. They will not push themselves, for they feel that they are under obligations to their better-placed brethren for aid. But they should be put into service. This will be one clog in the leak out of the country. The city ministers are generous. If this has been overlooked, they will rectify it.

C. A. ASHBY,  
Elizabeth City, N. C.



# Church Intelligence

## CALENDAR FOR MARCH.

- 1--First Sunday in Lent.
- 8--Second Sunday in Lent.
- 15--Third Sunday in Lent.
- 22--Fourth Sunday in Lent.
- 25--Annunciation of the Virgin Mary.
- 29--Fifth Sunday in Lent.

### Collect for First Sunday in Lent.

O Lord, who for our sake didst fast forty days and forty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness and true holiness, to Thy honor and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

## American.

### Meeting of Board of Missions.

The mid-winter meeting of the Board of Missions, held at the Church Missions House, New York, was very largely attended. All of the eight Provinces were represented by their elected members. The third and fourth Provinces had full delegations of three members each. Bishop Millsbaugh represented the seventh Province, and Bishop Johnson the eighth. All but four of the members elected by the General Convention were present. Among the honorary members were the Bishops of Lexington and Erie.

The treasurer reported that the financial condition was much less favorable than on January 1st. The month began with an increase of \$13,000, as compared with January 1, 1913, and closed with an increase of only \$1,925 as compared with February 1, 1913. The falling off during the month was largely in parochial offerings.

Mr. King was able to report that the legacy income available to aid the Board in meeting its appropriations amounts to February 1st, to \$89,341. This is an unusually large amount for the first five months of the fiscal year, but the board earnestly desires to be relieved of the necessity of applying legacies, given at its discretion to help in meeting current expenses. It is convinced that such gifts should be used primarily for enlarging and improving the equipment of the missions at home and abroad. It therefore voted that, beginning with the fiscal year 1914-15, ten per cent. of all undesignated legacies should be set aside for the erection of buildings and the provision of other material equipment in the mission field, until further action is taken by the board, only in the continental domestic field. It is the expectation of the board that the amount set aside shall be increased ten per cent. each year until at the end of ten years all undesignated legacies shall be used for equipment purposes.

The treasurer also reported that \$400,000 of the reserve deposits have necessarily been withdrawn to provide for the prompt payment of the board's appropriations. This has been made necessary because congregations still fail in the earlier months of the fiscal year to send offerings on account of their apportionments. From September 1st to February 1st, the board has received to meet the appropriations for domestic and foreign missions, \$179,-

700. On the other hand it has been obliged to pay on account of the appropriations, \$536,600. The payments on account of the appropriations must be met regularly at the rate of about \$112,000 per month, while the income in the first five months of the year has averaged only about \$35,000 per month.

A question having been raised with regard to the transfer of title in church property in China to the Chung Hua Sheng-Kung Hui, the board unanimously decided that "while approving heartily of manifesting confidence in and placing responsibility upon the Chung Hua Sheng-Kung Hui whenever practicable, it is of the opinion that in view of the circumstances under which gifts are made for the purpose of acquiring property and other material equipment for the Church in China, that no present change should be made in the arrangements for holding title to such property."

In considering the apportionment for the next fiscal year, the board discussed at length the advisability of adhering to the decision reached some time ago with regard to the change in the date of beginning the fiscal year from September 1st to December 1st. It was finally decided that in view of the apparently large increase in the apportionment that would be involved in the change, it would be unwise to make the change in 1914. It was therefore decided that until further action is taken, the fiscal year shall continue as at present, from September 1st to August 31st.

The amount of the apportionment for the fiscal year, September 1, 1914, to August 31, 1915, was fixed at \$1,350,000. This is an increase of less than three per cent. on the present apportionment. For determining the amounts apportioned to each Diocese the present plan is to be continued, and a committee was appointed to issue the list of apportionments in order that it may be ready for the first diocesan conventions in April.

The board spent all of Wednesday afternoon in conference with Mr. John R. Mott, chairman of the Continuation Committee of the World Missionary Conference, with reference to the relation of the committee to the board and the needs of the present situation in the oriental mission fields.

Upon reassembling Thursday morning for a second day's session, the board unanimously adopted the following resolution:

Resolved, That the secretary of the board is requested to convey to the officers of the Church Periodical Club the sincere sympathy of the Board of Missions for the loss sustained by the Club in the death of its founder and president, Mrs. J. L. Chapin, and to assure the club of the board's profound appreciation of the aid given by it to the members of the Church's mission staff in all the fields.

The Rev. Hudson Stuck, D. D., Archdeacon of the Yukon, addressed the board upon the Church's Work Among the Indians of the Interior of Alaska, and asked its aid in the endeavor to secure governmental action to safeguard the Indians from the diseases and vices introduced among them in defiance of the law by the vicious white element. The board appointed a committee to take the matter up with the proper authorities in Washington.

The Rev. Paul Matthews, one of the members of the board elected to represent the fifth Province, presented his resignation, owing to his removal from Southern Ohio to Minnesota. As

no action to fill the vacancy could be taken by the Province until next October, the board, in accordance with the provisions of Article II, section 2, of Canon 55, elected the Rev. W. F. Faber, D. D., rector of St. John's church, Detroit, to fill the vacancy until the meeting of the Primary Synod of the Province.

Mr. Robert C. Pruyn, of Albany, was elected a member of the executive committee in place of Mr. W. R. Stirling, of Chicago, who resigned.

Upon the invitation of Bishop Edsall, the autumn meeting was fixed for Friday, October 9th, in Minneapolis.

### The General Board of Religious Education.

The seventh meeting of the General Board of Religious Education was held in St. Paul's Cathedral, Detroit, Mich., February 5th, opening with a celebration of the Holy Communion at 7:30 A. M., Bishop Talbot being the celebrant, assisted by the Rev. William E. Gardner. The business session began at 10 o'clock in the Cathedral parish house. Mr. Robert H. Gardiner was elected vice president of the board.

The general secretary presented a report on the work at the central office. Since the last report, he has visited and worked in New York, Connecticut, Ohio, Minnesota, Pennsylvania, Eastern Oklahoma, Western Missouri, Chicago, Western New York, Michigan. He was instructed to investigate the movements for correlating work in the churches with the work in the public schools.

The State boards of North Dakota and Indiana have authorized a syllabus on Bible Study. On the basis of this syllabus churches may conduct studies in their own buildings, while examinations will be set by the public school teachers and credits will be given for the successful passing of such examinations.

The financial committee, through its chairman, the Rev. C. P. Mills, recommended that the board appeal each year for three years, to the Dioceses and Missionary Districts, for \$30,000. The committee was further instructed to appeal to the Dioceses and Missionary Districts, through their Conventions or Councils, for their proportionate amount of \$30,000, based upon the apportionment made by the Board of Missions.

In accordance with the report of the Department of Collegiate Education, presented by Bishop McElwain, the Rev. Stanley S. Kilbourne, of Minneapolis, Minn., was appointed director of the Department of Religious Education.

Dean Groton, of the Philadelphia Divinity School, reported for the Committee on Theological Education, recommending a Department of Theological Education. The recommendation was adopted and the following selected as members of the department: Dean Groton, Bishop Lines, Bishop McElwain, Rev. C. H. Boynton, Mr. George W. Pepper and the general secretary.

The Rev. Lester Bradner, in the report of the Department of Parochial Education, described the completion of the organization of the department. The report recommending that a Council of Advice be formed to consider Elements of Religious Nurture in the Home; Mothers' Clubs and Parents' Classes; Literature for Parents and Children; the Gathering of Information concerning other Organizations dealing with the Home.

The next meeting will be held on April 29th, the place to be determined by the general secretary.



**American Church Missionary Society.**

The American Church Missionary Society has elected for the current year its officers as follows: President, William J. Schieffelin, Ph. D.; vice presidents, Rev. H. L. Jones, D. D., and Joseph Packard; general secretary, Rev. J. Thompson Cole; treasurer, George Gordon King.

The work of the Society is now confined to the administration of its trusts and of specials. A legacy of more than \$57,000, received from Mrs. Parsons and as a memorial of her brother, once the president of the Society, has been invested as "the General Tager Swayne Memorial Fund," the income to be used for Domestic Missionary work, in accordance with the charter of the Society and as auxiliary to the Board of Missions.

**GEORGIA.**

Rt. Rev. F. F. Reese, D. D., Bishop.

**Archdeaconry of Brunswick.**

The Archdeaconry of Brunswick met in St. Paul's church, Jesup, February 18th and 19th, beginning with a celebration of the Holy Communion by the Rev. H. B. Turner, D. D., of Waycross, assisted by the vicar, the Rev. John Moore Walker. Archdeacon Winn made an address on "Religion: Personal and National," and at an informal meeting the clergy discussed "Local Needs and Opportunities. At a children's service Archdeacon Winn catechised the children in the Bible, and in the evening the Rev. J. W. Bleker spoke on "National Religion: Its Limitations; its Failure to Reveal God Personally," the Rev. H. B. Turner, D. D., on "Revealed Religion: its Essential Revelation," and the Rev. R. E. Boykin on "Religion Set-in-Order: Necessity of Definite Statement of Essentials."

On February 19th, the Bishop celebrated the Holy Communion and gave a talk to the clergy. At the night service three addresses were made, the general subject being "Religion in Particular." The Rev. R. E. Boykin spoke on "The Safest Way to Keep Unchanged the Faith Once Delivered: A Certified Class of Men Held Responsible; the Apostolic Ministry; the Rev. S. J. French, on "A Certified Mode of Illustrating the Faith; the Liturgy, Sacraments, Offices and Rites."

Bishop Reese closed the meeting by answering the query, "Does the Episcopal Church Meet these Requirements?"

**ATLANTA.**

Rt. Rev. C. K. Nelson, D. D., Bishop.

**Bishop Nelson on Modern Dances.**

The guests of honor at the annual meeting of the Alumni of Sewanee University, in Atlanta, last week, were Bishops Woodcock, Gailor, Reese and Nelson; Rev. Mr. McQueen, Mr. B. F. Finney and vice-chancellor, Dr. Hall. It was announced that Bishop Knight would be installed vice-chancellor of the University of Sewanee on April 13th.

Bishop Gailor was interviewed while in Atlanta and was questioned as to his views on modern dances and other amusements. His reply went right to the heart of the matter. He thought that the numerous crusades and much talking about these things were very ineffective; that those who participated in the indecent dances would find the

outlet for their desires somehow, and were not being deterred from it; that real ladies would not take part in the indecent dances. A change of heart was what was needed, and that alone would change the life's expression. The pent-up forces of life must find an outlet, and it will; and the character of that self-expression will be according to the character of the inner self.

Bishop Nelson addressed a large body of negroes in the Wheat street Baptist church, in Atlanta, Monday night last, in behalf of a colored Y. M. C. A. He stressed the point that above all else the negro needed a "vitalizing religion."

The congregation of St. Phillip's Cathedral worshipped in their Sunday School room for two weeks, while the interior of the cathedral was being decorated. The walls, and the wood-work inside and out have been tastefully tinted and painted, and tiling has been laid in vestibule and choir. The Rev. R. W. Patton, secretary of the Missionary Department of Sewanee, preached in the morning and afternoon. In the afternoon of Monday, Mr. Patton had a conference with the women of the parish, and at night a conference with the men. On Sunday night Mr. Patton preached in St. Luke's church, on the Power of Prayer.

Dr. C. B. Wilmer, of St. Luke's, is delivering a series of addresses on the Relation of the Individual to the Laws of the County, City, State and Nation. Dr. Wilmer will deliver an address, on Tuesday night, before the Church Club of Spartanburg, S. C.

**MARYLAND.**

Rt. Rev. J. G. Murray, D. D., Bishop.

**Mid-Day Lenten Services at St. Paul's, Baltimore.**

An unusually attractive programme for the Lenten mid-day services at Old St. Paul's, Baltimore, has been arranged as follows:

Thursday, February 26th, Rev. W. H. H. Powers.

Friday, February 27th, Bishop Harding.

Monday, March 2d, Rev. C. R. Stetson.

Tuesday, March 3d, Rev. R. F. Humphries.

Wednesday, March 4th, Rev. Charles Fiske, D. D.

Thursday, March 5th, Rev. Frank Page, D. D.

Friday, March 6th, Rev. William M. Dame, D. D.

Monday, March 9th, Rev. E. B. Niver, D. D.

Tuesday, March 10th, Rev. A. M. Sherman, of Hankow, China.

Wednesday, March 11th, Archdeacon Stuck, of Alaska.

Thursday, March 12th, Rev. E. M. Jefferys, D. D.

Friday, March 13th, Bishop Murray.

Monday, March 16th, to Friday, March 20th, inclusive, Rev. Herbert Parrish, Diocesan Missioner.

Monday, March 23d, to Friday, March 27th, inclusive, Rev. Percy C. Webber, of Boston.

Monday, March 30th, Rev. W. Page Dame.

Tuesday, March 31st, Rev. G. Calvert Carter.

Wednesday, April 1st, Rev. R. H. McKim, D. D.

Thursday, April 2d, Rev. Hugh Birkhead, D. D.

Friday, April 3d, Rev. Theodore C. Foote, D. D.

Monday, April 6th, Rev. R. W. Hogue.

Tuesday, April 7th, Rev. J. P. McComas.

Wednesday, April 8th, Rev. W. L. DeVries, Ph. D.

Thursday, April 9th, Rev. G. Moseley Murray.

On Good Friday the rector, the Rev. A. B. Kinsolving, D. D., will conduct the services and preach: Morning Prayer at 10:30 A. M., Three Hours' service, 12 to 3 P. M., and Evening Prayer at 5 P. M.

**Improvements at St. Alban's Church, Glenburnie.**

A number of valuable improvements have recently been made in the church property of St. Alban's church, Glenburnie, Anne Arundel county, the Rev. W. J. Page, rector. Fruit trees, shade trees and shrubbery have been planted to beautify the church and rectory grounds; the lawn has been graded and concrete walks laid from the rectory, vestry room and the church entrance, to connect with the sidewalks; a new carpet has been put in the aisle of the nave of the church; a fine furnace has been placed in the cellar, and the hot water plant in the rectory is now fully paid for.

**Quiet Day at St. John's, Mt. Washington.**

Thursday, February 19th, was kept at St. John's church, Mt. Washington, Baltimore county, the Rev. Wilber F. Watkins, Jr., rector, as a "Quiet Day," preparatory to the Lenten season, for the women of the congregation. The services began with the Holy Communion, at 10 A. M. The Rev. James F. Plummer, rector of St. James' parish, My Lady's Manor, Baltimore county, was in charge, and delivered a series of helpful addresses, interspersed with intercessions and meditations on the five-fold division of the Church Catechism: the Christian Covenant, the Christian Creed, the Christian Duty, the Christian Prayer, the Christian Sacraments.

**Stereopticon Lectures in Church Work.**

A new factor in the work and entertainment of the parish was introduced by the Rev. Charles Fiske, D. D., rector of the Church of St. Michael and All Angels, Baltimore, in a series of stereopticon lectures, to be given by the rector on the first Sunday of the month to the pupils of the Sunday School, in the main schoolroom. The subject of the first lecture was "The History of the American Church," and of the second, "The Childhood of Christ," and each has proved most interesting and instructive.

On the second Sunday after the Epiphany, the Rev. Dr. W. E. Granville, the new rector of St. Peter's, Solomon's Island, and Middleham chapel, Calvert county, set apart and dedicated to sacred use a solid silver communion service, provided by the free-will offerings of the congregation of St. Peter's, Solomon's, at the suggestion of their former rector, the Rev. B. B. Lovett, now in charge of the Church of Our Saviour, Baltimore.

The class for advanced Sunday School work, under the direction of Miss Jane Milliken, superintendent of the Teacher's Training Department of the diocese, began its lessons last month. Eleven out of the seventeen who received certificates last year have entered upon their year's course with much enthusiasm, and there would probably have



been more, had it been possible to hold a night class.

In order to hold the younger men of the congregation to a closer affiliation with its work, and to forward the social side of the Church, a Men's Club was organized at the Church of the Holy Innocents', Baltimore, the Rev. Walter B. Stehl, rector, on the evening of February 17th, and the following officers were elected: President, J. C. Tompkins; vice president, John Nichols; secretary and treasurer, E. C. Reaney.

A fine illustrated lecture, including views taken in all parts of the world, was given on the afternoon of February 20th, at St. Paul's House, Baltimore, under the auspices of the Church Periodical Club, by Mrs. James W. Hazell, of New York, on the subject, Around the World with the Church Periodical Club.

The Rev. Alexander Galt, rector of St. Margaret's parish, Anne Arundel county, was appointed chaplain to serve during the first month of the present session of the Maryland Legislature.

#### LONG ISLAND.

Rt. Rev. F. Burgess, D. D., Bishop.

#### Appointments by Bishop Burgess.

During Lent Bishop Burgess will administer the rite of confirmation in thirty-seven churches, the greater number of which are in Brooklyn, as follows:

Ash Wednesday, St. Clement's, Brooklyn. February 27th, St. Andrew's. March 1st, Grace, Jamaica, morning; St. Paul's, Clinton street, Brooklyn, 4 P. M. March 4th, Holy Cross, Brooklyn. March 5th, Church of the Transfiguration, Freeport. March 6th, St. Jude's, Brooklyn. March 8th, Messiah, A. M.; St. Paul's, Flatbush, P. M. March 11th, St. Philip's, Dean street, Brooklyn. March 13th, Calvary. March 15th, St. George's, A. M.; St. Gabriel's, in the afternoon; Christ church, Bedford avenue, at night. March 18th, St. Augustine's. March 20th, St. John the Baptist. March 22d, St. Bartholomew's, Brooklyn, in the morning; Advent, in the afternoon; Good Shepherd, at night. March 25th, Resurrection, Richmond Hill. March 27th, Ascension, Greenpoint. Passion Sunday, St. Luke's, Brooklyn, in the morning; Christ chapel, Redhook, in the afternoon; St. Peter's, Brooklyn, in the evening. March 30th, Trinity, Brooklyn. April 1st, Atonement, Brooklyn. April 2d, St. Alban's, Canarsie. April 3d, St. Thomas', Brooklyn. Palm Sunday, Grace, Brooklyn; St. Philip's, Dyker Heights, and Holy Trinity, Brooklyn.

During the first four days of Holy Week he will visit St. Mark's, Brooklyn; Cathedral of the Incarnation, Garden City; St. Mary's, Brooklyn, and the Transfiguration, Brooklyn. On the morning of Easter Day Bishop Burgess will be at the Cathedral at Garden City; in the afternoon he will confirm a class at St. George's, Hempstead.

#### The Church Aiding the Unemployed.

At a conference at the Church of the Holy Trinity, Brooklyn, on Sunday evening, February 15th, the Rev. Dr. W. D. P. Bliss, Editor of the Encyclopedia of Social Reform, outlined a plan by which employment may be given to the thousands of men in New York City who are vainly looking for work. A committee of clergymen, one from each denomination, will call to see Mayor Mitchell to urge him to allow a fund to be raised at once to maintain the unemployed who are in desperate

need, until work can be secured for them. They will also ask the Mayor to issue an appeal for such a fund and to appoint a civic committee to take charge of it. "In eight weeks," Dr. Bliss said, "there will be work for all of the unskilled laborers, but now they must be helped."

The establishment of a chain of employment bureaus, such as exists in Germany, was advocated by Dr. Bliss, who declared that this task extended a great opportunity to the Church. Every church should have an employment bureau of its own in communication with other bureaus, in order to deal effectively with the problem of the unemployed.

The Rev. G. Napier Whittingham, the well-known preacher of London, is to speak at St. Paul's church, Clinton street, Brooklyn, every Sunday morning and afternoon and every Friday night, during Lent, and at the morning service on Ash Wednesday.

The Rev. Reese F. Alsop, rector emeritus of St. Anne's church, Brooklyn Heights, was operated upon on Friday, February 20th, at the Long Island College Hospital, Brooklyn. The day following the operation he was reported as doing well, and on Monday it was stated by one of the physicians in charge that he was recovering steadily.

The body of the Rev. Summerfield E. Snively, rector of the American Church at Nice, who died on February 8th, will be brought to Brooklyn for burial. Mr. Snively was rector of St. Paul's church, Flatbush, from 1882 to 1889.

#### VIRGINIA.

Rt. Rev. R. A. Gibson, D. D., Bishop

#### Lenten Services in Richmond.

Services during Lent will be held in Richmond, as follows:

Holy Trinity church—Tuesdays, 11 A. M.; Wednesdays, union service, 5 P. M.; Thursdays, 11 A. M.; Fridays, 11 A. M. (Holy Communion), and 8:15 P. M.

The special preachers at the union services at Holy Trinity will be as follows:

March 4th—Rev. R. H. McKim, D. D. March 11th—Rev. J. Henning Nelms, D. D.

March 18th—Rev. C. Ernest Smith, D. D.

March 25th—Rev. W. E. Rollins. April 1st—Rt. Rev. A. M. Randolph, D. D., Bishop of Southern Virginia.

Mid-day services will be held in St. Paul's, from 1 to 1:30 P. M., with special preachers, as follows:

February 26th-27th—Rev. W. E. Evans, D. D.

March 2d, 3, 4th—Rev. C. Braxton Bryan, D. D.

March 5th, 6th—Rev. R. H. McKim, D. D.

March 9th to 13th, inclusive, Rev. J. Henning Nelms, D. D.

March 16th, 17th, 18th—Rev. C. Ernest Smith, D. D.

March 19th—Not filled.

March 23d—Mr. George Wharton Pepper, of Philadelphia.

March 24th, 25th, 26th, 27th—Rev. D. W. Howard.

March 3d—Archdeacon Stuck, of Alaska.

March 31st—Rev. W. D. Smith.

#### The Brotherhood of St. Paul and the Brotherhood of St. Andrew.

A meeting of the advisory board of the Brotherhood of St. Paul was held

in the parish house of the Church of the Holy Trinity, on February 17th, with eight members present. Several matters of importance to the Brotherhood were discussed, and in regard to one of these, the following action was taken:

"The question of the relations between the Brotherhood of St. Paul and the Junior Brotherhood of St. Andrew, and the possibility of rivalry between them, having arisen, and having been referred to the advisory board of the Brotherhood of St. Paul, it is hereby

"Resolved, That in the judgment of this board there is no conflict between the distinctive objects of these organizations, but that they can and should work side by side in perfect harmony and mutual helpfulness. The Junior chapter Brotherhood of St. Andrew is usually composed of a limited number of picked boys and has its clearly defined rule of prayer and service. The Brotherhood of St. Paul seeks to reach all the boys of the congregation to interest and instruct them in the cause of Christian Missions. Where there is a Junior St. Andrew's chapter, the study of Missions might well be taken up by them and extended to boys outside the chapter, through this Brotherhood, as a part of their work; while the Brotherhood of St. Paul would doubtless develop good material for membership in the Brotherhood of St. Andrew."

The Rev. W. E. Callender, assistant minister at Ascension church, Washington, D. C., has been secured as locum tenens at St. Paul's church, Newport News, until May 1st. It is hoped to have a permanent rector by that time.

The Rt. Rev. W. L. Gravatt, D. D., Bishop Coadjutor of West Virginia, was the preacher, last Sunday morning, at St. Paul's Memorial church, Charlottesville, Va.

The Rev. Thomas C. Darst preached his first sermon as associate rector of St. James' church, Richmond, the Rev. W. M. Clark, D. D., rector, on Sunday morning, February 22d.

#### CONNECTICUT.

Rt. Rev. C. B. Brewster, D. D., Bishop

#### News Notes.

Miss Sarah J. Smith, aged eighty-three years, for several years a resident of Armsmead, Hartford, passed away on Friday, February 13th. She had been for many years a member of Trinity parish, a regular attendant of the services and an interested and devout Church worker. For a long period she was the conductor of Woodside Seminary for young ladies, and was a talented artist and writer. She was buried at Westport, the funeral services being held at St. Elizabeth's chapel, Hartford, the Rev. E. deF. Miel, of Trinity church, and the Rev. George T. Linsley, of the Church of the Good Shepherd, officiating.

Noonday services, during Lent, chiefly for business men, will be held in Christ church, Hartford, with addresses by prominent clergymen. Bishop Brewster will make the first address.

The Duplex Envelope System is popular in this diocese, and it is expected that many more parishes will use them this year.

The Italian mission at Hartford, known as St. Paul's, has proved a success, and it now numbers a large number of communicants, and the Sunday School has grown to large proportions.



The rector in charge, himself an Italian, was formerly a priest in the Roman Catholic Church.

A get-together dinner of the clergy of the diocese was held at Bridgeport, on Monday, February 23d, at which, it was expected, the matter of election of a bishop-coadjutor or a suffragan would be discussed.

#### NEW JERSEY.

Rt. Rev. John Scarborough, D. D., Bishop.

#### Rector Instituted.

The Rev. Morton A. Barnes was instituted rector of St. James' parish, Long Branch, on February 12th, by Bishop Scarborough. The keys of the parish were presented by Mr. Harry B. Sherman, warden, and the sermon was preached by the Rev. John N. Lewis, of Waterbury, Conn., from the text, Psalm 55:14, "We took sweet counsel together and walked in the House of God in company." The attendance was large and included former rectors of the parish and of Grace church, Newark, of which Mr. Barnes had been curate. The exercises of the day closed with Evening Prayer, at which a sermon was preached by the Rev. Eliot White, of St. Mark's church, Philadelphia.

Mr. Barnes' new rectorship begins most auspiciously, continuing the faithful work of the Rev. E. Briggs Nash, who resigned recently, to accept a position at the New York Cathedral.

On the afternoon of the same day a neighborhood meeting of the Woman's Auxiliary was held, at which an address was made on China, by a native of Long Branch, the Rev. Arthur Mason Sherman, now of Montclair, N. J., formerly a missionary in China.

#### SOUTHERN VIRGINIA.

Rt. Rev. A. M. Randolph, D. D., Bishop  
Rt. Rev. B. D. Tucker, D. D., Coadjutor.

#### Charter of the New Episcopal School.

The charter for the Episcopal School for Boys, to be established at Madison Heights, near Lynchburg, has been duly recorded. The officers and directors for the first year are as follows: President, Rev. Jos. B. Dunn, of Lynchburg; secretary, Wm. King, Jr., Lynchburg; directors, Rev. Jos. B. Dunn, Lynchburg; Rev. J. W. Cantey Johnson, Roanoke; W. E. Minsea, Abingdon; Wm. King, Jr., Lynchburg, and Rev. R. C. Jett, Staunton. The Rev. R. C. Jett will be the principal of the school.

#### Silver Service Presented to a Rector's Wife.

The ladies of St. Thomas' church, Berkley, Norfolk, on Monday afternoon, presented to Mrs. E. W. Cowling, wife of their retiring rector, a handsome silver service, as a mark of the appreciation and esteem in which she is held by the ladies of the church. Mrs. Cowling was present, by invitation, and was taken by surprise when Mrs. George C. Martin, on behalf of the ladies of the congregation, made the presentation. Mrs. Cowling expressed her thanks and appreciation for the handsome gift. The Rev. E. W. Cowling lately resigned St. Thomas' to take charge of Christ church, Eastville, and old Hungar's church, Bridgetown, Northampton county, Va.

An organ recital was given in St. James' church, Richmond, on Monday

evening, February 23d, by the organist of the church, Mr. Louis E. Weitzel, and Mrs. A. B. Guigon. The music was of a high-class and admirably rendered; but unfortunately the inclement weather prevented a large attendance.

#### WASHINGTON.

Rt. Rev. Alfred Harding, D. D., Bishop

#### Lecture on Christian Science.

The Washington Clericus met on February 17th, in St. Stephen's parish house, North Washington. Deep interest had been aroused at the prospect of hearing the Rev. Dr. C. F. Winbigger's address on "Christian Science and the Christian Faith," and the clericus was not disappointed. The address is described as being "punctured with wit, humor, and keen invective." At its conclusion, the Bishop of Washington and other clergy made complimentary speeches. Dr. Winbigger was formerly the popular pastor of the leading Baptist congregation of Washington, located at 16th and O streets, N. W., and, several years ago, resigned that charge.

#### Cathedral Mite Sunday.

Sunday, February 22d, was Cathedral Mite Sunday, when the opportunity was offered throughout the Church in the United States to make special "mite" and larger contributions towards the election of the Washington National Cathedral. An encouraging beginning has been made in the contribution of money towards the great temple, which will, it is prayerfully hoped, soon look out upon the Capital City and surrounding country in consecrated grandeur.

#### Churchman's League Lectures.

The Churchmen's League lectures will be delivered, this year, in St. John's church, Washington, and will begin on Tuesday evening, March 10th, at 8 o'clock. Among the speakers will be the Rev. Dr. McKim, of Epiphany church, whose theme will be, "Christian Science." Later, the Rev. Dr. Nelms, of Ascension church, will deliver one with the subject, "The Church and the Psychical Novel." Later, the rector of St. Mark's-on-the-Hill, Washington, the Rev. C. R. Stetson, will speak on "Capital and Labor."

#### Lent Mid-day Services at Epiphany Church.

The mid-day Lenten services will begin in Epiphany church, on Thursday, February 26th, when the Rev. Dr. McKim will make the address, as well as on Friday, the 27th. On March 2d to 6th, inclusive, the speaker will be the Rev. Dr. Robert Johnston, of the Church of the Saviour, Philadelphia, who will be followed by the eloquent and instructive rector of Holy Trinity church, Philadelphia, the Rev. Dr. Floyd W. Tomkins, who will speak from March 9th to 14th, inclusive.

#### Sunday School Institute.

The Sunday School Institute met in Epiphany parish hall, on Tuesday, February 17th, at 7:30 P. M. The subjects treated were, 1st, "Military Methods in the Sunday School," by Commander C. T. Jewell, U. S. N., superintendent of St. Margaret's Sunday School, Washington; 2d, "The Use of Pictures in Teaching," by Miss Leila Mechlin, of Epiphany church, the talented art critic of the Washington Star.

#### Illness of the Rev. Henry Thomas.

Great distress is felt over the stroke of paralysis suffered by the Rev. Henry

Thomas, rector of Pinkney Memorial church, Hyattsville, Md., on Sunday, February 22d, while conducting divine worship in that church. Mr. Thomas was removed to his rectory, attended by Dr. Guy M. Latimer, who said the stroke was a partial one of the left side and would probably keep the patient in bed for several weeks.

Mr. Thomas is one of our most useful ministers. He is married, but has no children. W.

#### Bishop Capers' Successor at Holy Apostles' Church, Philadelphia.

The Rev. George Herbert Toop, rector of St. Luke's church, Matteawan, N. Y., has been elected rector of the Church of the Holy Apostles, Philadelphia, to succeed the Rev. William T. Capers. Mr. Toop is a native of Wiltshire, England, and came to this country with his parents when he was eight years old. His boyhood was spent in Rockville, Conn., and Providence, R. I., his education having been received in the public schools of Connecticut, St. Stephen's College, Annandale, N. Y., and Berkeley Divinity School, Middletown, Conn.

Mr. Toop is about thirty-five years of age, and although a comparatively young man, has had, while rector of St. Luke's church, calls to important churches in various parts of the country, all of which he has declined. He is a man of fine and gracious personality, a splendid preacher, and has a faculty for organization which, it is predicted, will enable him to accomplish great results in the parish of the Holy Apostles. He will assume charge of his new work on May 1st, at which time the Rev. William T. Capers, the present rector, will take up his duties as Bishop Coadjutor of West Texas.

The Church of the Holy Apostles, now numbering over 1,500 communicants, was started in 1869, as a little mission, by Phillips Brooks, then rector of Holy Trinity church, Philadelphia. It is one of the largest and most flourishing churches in the diocese, and its Sunday School leads all others in the country in its Easter offerings for missions. Besides the large church and Sunday School of the Holy Apostles, the parish includes three chapels. These are the Memorial Chapel of the Holy Communion, erected by the late George C. Thomas, the millionaire banker and philanthropist, as a thank offering for the recovery of one of his sons at sea; the Chapel of the Mediator, established on account of the removal of members from the mother Church to West Philadelphia, and the Chapel of St. Simon the Cyrenian, for colored people.

The parish institutions also include Cooper Battalion Hall and a large club house for men and boys.

Mr. Toop will be the sixth rector, his predecessors having been Rev. Charles D. Cooper, the Rev. Henry S. Getz, the Rev. Nathaniel S. Thomas, now Missionary Bishop of Wyoming, the Rev. Wilson R. Stearly and the Rev. William T. Capers.

The vestry consists of William P. Chapman, rector's warden; George W. Jacobs, accounting warden; J. Lewis Smith, William G. Casner, Colonel Alex. P. Colesberry, William A. Huey, Joseph A. Perkins, Jerome S. Cross, Alfred M. Gray, William H. Funston, William R. Chapman, Jr., and Robert P. Shick.

You cannot dream yourself into a character; you must forge and hammer yourself into one.—Froude.



**SOUTHERN FLORIDA.**

Rt. Rev. Cameron Mann, D. D., Bishop.

**The Seminole Indian Mission, Glade Cross.**

Owing to the necessity of removing the whole "plant" from the boat landing to the higher ground of the site for the farm, much of the farm funds had to be used for this removal, hence more money is needed than was first asked for, for fencing and stocking the farm and paying wages to Indians willing to work on it. Rev. W. J. Godden has a promise of \$400 if he can raise the like sum by Easter. May many hearts be touched by this great need and hasten to the rescue of this noble work halting, half done, for lack of means to perfect it. Another constantly recurring want is supplies of medicine or money with which to purchase it. The medical aid is a great attraction and a strong hold upon the Indians, bringing them under the Christian influence of the consecrated missionary. Fort Myers is now Dr. Godden's post-office, seventy-five miles from the mission. Any gifts will be received and forwarded by Deaconess H. R. Parkhill, 8 Jefferson street, Orlando, Florida.

While I have not yet been able to visit our Seminole Mission, what I have learned from Bishop Gray assures me that this appeal deserves kind consideration and swift response.

CAMERON MANN,  
Bishop of Southern Florida.

**KENTUCKY.**

Rt. Rev. C. E. Woodcock, D. D., Bishop.

**Convocation of Western Kentucky.**

The Convocation of Western Kentucky held a three-day session at St. Paul's, Henderson, February 10th to 13th. Bishop Woodcock and seven of the clergy were present. The topics discussed were: Lent—"Its Meaning," Rev. Arthur Gorter; "Its Preparation," Rev. Clinton S. Quin; "God's Call to Duty," Bishop Woodcock. The Woman's Auxiliary: "Its Work," Rev. Charles R. Hodge; "Its Power," the Bishop. Missions: "The Church's Commission," Rev. H. J. Geiger; "Home Missions," Rev. R. S. Nash; "Foreign Missions," Rev. Clinton S. Quin; "The Church's Training of Children," Rev. G. C. Abbott; "The Slaughter of the Innocents," Rev. C. S. Quin.

The Rev. Clinton S. Quin was elected dean and the Rev. Arthur Gorter secretary. The Convocation was enjoyable and successful.

**NEW YORK.**

Rt. Rev. D. H. Greer, D. D., Bishop.  
Rt. Rev. C. S. Burch, D. D., Suffragan.

**Lent Services at Trinity Church, New York.**

The preachers at the Lent mid-day services in Trinity church, New York, are as follows:

February 25th, 26th, 27th—Bishop Greer, of New York. March 2d to 6th, inclusive—The Rev. Endicott Peabody, D. D., of Groton, Mass.; 9th to 13th, inclusive—The Rev. J. Paterson Smyth, D. D., of Montreal, Canada; 16th to 20th, inclusive—The Ven. Hudson Stuck, D. D., Archdeacon of Alaska;

23d to 27th, inclusive—The Rev. Geo. Craig Stewart, of Evanston, Ill.; 30th to April 3d, inclusive—The Rev. Edward M. Jeffreys, D. D., of Philadelphia. April 6th—The Rev. John Mockridge, D. D., vicar of Trinity church.

Holy Week, April 9th to 10th, inclusive, and the Three-Hour service, Good Friday, 12 M. to 3 P. M., Bishop Woodcock, of Kentucky.

The services begin at 12 M. and end punctually at 12:30 P. M.

Daily noon-day services, lasting just fifteen minutes, consisting of prayer, address and popular hymns, will be held in Lent at the Church of the Holy Communion, Sixth avenue and Twentieth street. Everybody, regardless of denominational differences, is invited and is made warmly welcome. The preacher will be the rector, the Rev. Henry Mottet, D. D. His themes, as announced, are timely but varied, and will no doubt be interesting and helpful.

Services for business men and women will be held in Trinity chapel, the Rev. W. Montague Geer, M. A., vicar, as follows:

Holy Communion at 8:15 every Thursday in Lent, and at 12 noon throughout the year. Mid-day short services at 12:05 Monday, Tuesday, Wednesday, Friday, Saturday. Holy Communion at 12 Thursdays. Services every day, at 1:05 P. M. Special preachers at the 12:05 services: February 27th, Rev. Milo H. Gates, D. D.; March 6th, Rev. George R. Van De Water, D. D.; March 13th, Rev. George R. Van De Water, D. D.; March 20th, Rev. William W. Bellinger, D. D.; March 27th, Rev. W. M. Jefferis, D. D.; April 3d, Rev. W. M. Jefferis, D. D.; April 10th, Good Friday, the vicar.

**Brotherhood Men Hold Conference.**

On the Monday following Washington's birthday, Brotherhood men held a conference in Synod Hall, with services in the Cathedral. Bishop Greer presided, and Bishop Talbot of Bethlehem and one of the assistant district attorneys of New York were speakers. At night laymen from parish men's clubs met in the Synod Hall undercroft and took steps to learn better methods of work in their respective parishes. Bishop Greer was a speaker, and so was Superintendent Tinker, of the City Mission Society. It was decided to push once more the Church Laymen's Union as a federation of Church Men's Clubs in parishes. Closer affiliation with the Seabury Society of New York was voted and plans made by which laymen will help in exhibits and public meetings during future conventions of the Dioceses.

**Go-to-Church Sunday.**

A Go-to-Church Sunday was observed generally by Bronx, lower Manhattan, west side, and Staten Island churches, on Washington's birthday. The number to attend was about double that of ordinary Sundays. No central committee was formed, the project being put up to laymen in each Church. By this plan many more were set at work, and nobody escaped responsibility. Signs were employed, newspapers helped and buttons were worn. In the Bronx a committee of thirty business men issued a call to all of the people, endorsing the churches. In many cases nurses were provided, that parents might not be kept at home by care of young children. The plan was reckoned a success and next October 18th has been set for a Go-to-Church Sunday for the whole city. The plan was started by the

Bronx Church Union, a Church federation there.

Samuel Thorne, Jr., secretary of the Diocesan Missionary Committee, has been made secretary of a committee of the Federal Council of Churches that will arrange religious meetings to be held at noon each day during the Panama Exposition, in San Francisco.

Miss Rhinelander, who built the Memorial Holy Trinity church on the upper East Side, a part of St. James' parish, has presented it with an organ, which is to be one of the great organs of the city.

St. Martha's mission, Bronx, the Rev. Percy R. Stockman in charge, has opened a restaurant for men of railroad shops, located within its mission limits. The step was taken in part at the request of the railway company, which bore some part of the expense of equipment.

**TENNESSEE.**

Rt. Rev. T. F. Gallor, D. D., Bishop.

**Bishop Gailor Withdraws His Request for Bishop-Suffragan.**

Bishop Gailor, in a letter to the clergy of the Diocese of Tennessee, formally withdraws his consent for the election of a Bishop-Suffragan. He says:

Sexagesima Sunday, 1914.

Brethren: There are two or three matters of importance about which I am moved to write you, before the beginning of Lent, primarily for your own information and indirectly for the benefit of your congregation, in so far as you may see fit to communicate the contents of this letter to them.

1. In the first place, I beg to say that I hereby, formally and officially, withdraw my request for the election of a Bishop-Suffragan. I am now firmly convinced that whenever this diocese gets additional Episcopal supervision, it ought to be attained by division or by the election of a Bishop-Coadjutor. Our true ideal ought to be division with Memphis, Nashville and Knoxville as the see cities.

The Rev. W. S. Claiborne, who was recently appointed by the counsel and advice of the board of managers of Diocesan Missions as "Archdeacon of Sewanee and East Tennessee," has consented to canvass the diocese, during the coming year, for subscriptions to our Episcopal Endowment Fund; and I see no reason why we should not confidently expect such results from his efforts in this direction as will enable us to apply for a three-fold division to the next General Convention.

I beg that you will urge your congregations to co-operate actively and generously in this movement; and I append herewith a form of prayer which I authorize for public and private use, that God may bless and prosper our undertakings.

**Convocation of Nashville.**

The Convocation of Nashville met in the Church of the Messiah, Pulaski, the Rev. Aimison Jonnard, rector, February 10th. Papers were read by the Rev. Dr. A. H. Noll and the Rev. S. C. Hughson. The Rev. W. E. Dakin preached the first sermon and the quiet hour was conducted by the Rev. W. B. Capers, with a sermon by the Rev. R. I. Raymond.

Reports of missionary work were made and Archdeacon Windiate reported all points cared for and three young clergymen, recently advanced to orders,



taking up work in the field. Land on Paradise Ridge has been purchased for a chapel and arrangements made for a tuberculosis camp at Monterey in connection with the work there, under Miss Elizabeth Whitmore.

The Convocation closed with missionary addresses by Rev. W. B. Capers and the Rev. McVeigh Harrison. The next meeting will be held in October, at Trinity parish, Winchester, the Rev. Wythe L. Kinsolving, rector.

#### LEXINGTON.

Rt. Rev. L. W. Burton, D. D., Bishop.

#### A Co-operative Canvass.

The Rev. William Heilman, of St. John's, Covington, with associated clergy, has inaugurated a plan of reaching people who have no Church affiliations, by a systematic neighborhood canvass.

For the work of St. John's parish, small maps were procured and territory assigned to the workers, each of whom distributed cards inviting children to attend the Sunday School, and also cards inviting the public to be present at special services that were held on the evenings of the days when the canvass was being made. These services consisted of two fifteen minute addresses, prayers and much hymn-singing.

The results of the three days of co-operative canvassing are the discovery of six Church families whose names were previously unknown to us; the finding of twenty-six families who have no religious affiliations; the discovery of eighteen families who have children not attending any Sunday School; the location of three families that have recently moved to Covington and who say they have religious affiliations in the places where they lived before coming here, but who have not established such local relations since their arrival, and the discovery of two families in distress. In addition to this the clergy were invited to call at many homes where the religious preferences are now more traditional than real. In all, the number of houses on the calling list of St. John's church was increased fifty-seven per cent.

The parishes to be visited are, Christ church, Cincinnati, represented in this canvass by Rev. J. M. Collins; Church of the Advent, Cincinnati, represented by the Rev. B. Landsdowne; St. James', Westwood, Rev. L. L. Riley; Church of the Redeemer, Hyde Park, Rev. M. B. Long; Church of the Epiphany, Cincinnati, Rev. Guy Emery Shipley.

#### PITTSBURGH.

Rt. Rev. C. Whitehead, D. D., Bishop.

#### Bishop Lloyd Visits Pittsburgh.

Pittsburgh was favored, during the third week in February, by a two days' visit of the Rt. Rev. A. S. Lloyd, D. D., president of the Board of Missions. On February 16th, at a luncheon of the Clerical Union, he made an address on The Church's Missions. On the 17th, at Trinity church, he conducted a quiet morning for women, his general subject being Our Service for the World. On Tuesday evening, February 17th, the Church Club entertained Bishop Lloyd with a supper, at the Union Club, when an address was made by the Bishop, on the Missionary Work of the Church.

#### A Visit from Archdeacon Stuck, of Alaska.

The Ven. Archdeacon Stuck spent four days in Pittsburgh, beginning

February 19th, on which evening he delivered his illustrated lecture on "The Ascent of Mt. McKinley," in Carnegie Music Hall. On the following evening he gave an illustrated talk on "The Church's Work in Alaska," and on Sunday, February 22d, he preached the annual sermons for the Laymen's Missionary League, the occasion being the twenty-fifth anniversary of its organization.

In the morning, at St. Andrew's church, Bishop Whitehead licensed ten lay evangelists and twenty lay readers, for the year beginning St. Matthias' Day, and Archdeacon Stuck delivered the sermon. In the evening, service was held at St. Peter's church, when the Archdeacon again made an address.

The Daughters of the King held their annual meeting, on February 13th, in St. Peter's church, Pittsburgh. Addresses were made by Drs. Ward and Wightman, on the Relation of the Order to the Rector and the Parish. Officers were elected as follows: President, Mrs. G. M. T. Taylor; corresponding secretary, Mrs. Clare Case; recording secretary, Miss Crosby; treasurer, Miss Mary C. Barnett.

The Woman's Auxiliary and the Junior Auxiliary have displayed great activity. New branches have been organized and the educational secretary has been busy with Mission Study classes in the city and suburban parishes. A missionary plan for Lent has been adopted, to be used simultaneously by all parish branches. Six objects for study and work and gifts have been selected for the six weeks, namely, Mountain Hospital at Sewanee; Alaska, Tokio, Hankow, Wyoming and St. Margaret Memorial Hospital, Pittsburgh.

#### UTAH.

Rt. Rev. F. S. Spalding, D. D., Bishop.

#### Ogilvie Conference.

The third annual Ogilvie Conference was held at St. John's mission, Salt Lake City, February 11th and 12th, at which time Thomas B. McClement was ordained deacon and appointed missionary in the Uintah country, North-eastern Utah.

The Rev. W. W. Rees and Mr. J. B. Scholefield discussed "Social Service and the Parish" and the "Object and Aims of the Utah Survey," the monthly magazine the Social Service Commission is publishing. The Rev. M. J. Hersey reported his impressions of the General Convention. Mr. Hersey had not been East of the Missouri river for thirty-five years, had never attended any large gatherings of Churchmen and his enthusiasm for some features of the Convention and his gentle criticism of others were much appreciated.

After a missionary meeting in St. Mark's Cathedral, addresses were made by the Rev. G. W. Dunlap, who told of the Problems of the Smelter Town, and the Rev. M. W. Rice reported for the work at Emery Memorial House, the students' home near the University of Utah. The Rev. Ernest Price, of Elko, Nevada, spoke on The Problem of the Dead Mining Camp. The Rev. H. E. Henriques read a paper on The Value of General Missionary Work, and the Rev. George L. LeBoutillier on The Ways of Influencing Mormonism. The Relation of the Woman Worker and the Clergy was discussed by Deaconess Shepard. The Rev. Paul Jones made an address on Christian Unity: Our Re-

lations with Other Ministers. W. W. Fleetwood, who has been carrying on a successful Emmanuel Class, in Ogden, has inaugurated a class in St. Mark's cathedral, gave an informing address on the Emmanuel Movement. Miss S. J. Enebuske, educational secretary of the Woman's Auxiliary, made valuable suggestions on Mission Study Classes, and Dean Colladay answered questions on The Sunday School.

The Conference closed with the Bishop's reception, which, owing to sickness in the Bishop's House, was held in the Deanery, Mrs. Colladay and members of the Woman's Auxiliary acting as hostesses.

#### PENNSYLVANIA.

Rt. Rev. F. M. Rhinelander, D. D., Bishop.  
Rt. Rev. Thos. J. Garland, D. D., Suffragan.

#### The Country Church Problem.

Fully fifty of the leading clergymen of the Diocese spent Monday afternoon and evening, February 16th, in conferring on The Country Church Life Problem. Bishop Rhinelander presided. Clarence Sears Kates spoke of the Conditions Confronting Rural Churches Near the City, and the Rev. Warren H. Wilson told of the difficulties to be met in rural communities. Bishop Garland, under whose care most of the country work of the Diocese comes, said that it was the duty of the Church to solve the country problem; to again occupy the land and establish strong congregations in rural sections. He pointed out that as the young men and women are flocking from the country to the cities, by saving the country we save the cities. Ninety per cent. of the ministers come from country homes, so we must not lose that source of power. We should send to the country churches men who will give their best service to the Church in winning souls for Christ. The subject of the evening conference was The Country Church Problem in the Diocese. The Rev. Jules M. Prevost, M. D., presented a diagnosis; Mr. Theodore Lane Bean and the Rev. W. C. Emhardt the remedies. These were followed by a general discussion, in which a survey of the purposes and needs were presented.

#### The Christianizing of Europe.

At a meeting of the Church Historical Society, in the Church House on Tuesday evening, February 17th, the Rev. Clarence Wyatt Bispham read a paper on The Contribution of the Celtic Church Toward the Conversion of Great Britain. He reviewed the early history of Christianity and its spread to Britain. He then showed that while Augustine was credited with converting Britain to the Christian faith, his labors were really confined to Kent. The two great missionaries were Aiden and Cuthbert. The Celtic Church was for a time so powerful in its missionary efforts that it threatened not only to sweep England but to spread over all the west of Europe. He deplored the injustice which results from misstatements in many text books in the schools, and suggested that means should be taken to so correct them, so that the public should not have improper ideas of the manner in which Europe was Christianized.

#### The Late Charles W. Cushman.

In the entering into rest of Charles William Cushman, on Tuesday, February 17th, at the advanced age of eighty-three, the Church has lost a most de-



voted and earnest working son, who was ever valiant for the right. He was born in Portland, Maine, but came to Philadelphia at the age of seventeen. When the firm of which he was a member dissolved, he entered upon the business of an expert accountant, and was active in it until his last illness. Fifty-one years ago he was elected treasurer of the Clergy Daughters' Fund and held that office for forty-nine years. He was also treasurer of the Children's Hospital and the Free and Open Church Association.

Mr. George Wharton Pepper, LL. D., noted as one of the leading lawyers of the country and prominent in Church matters, has been appointed Lyman Beecher lecturer on preaching at the Yale Divinity School. This honor is all the greater since it is the first time that a layman has been asked to deliver these lectures, they having always been delivered by the most noted divines in the land.

The sixth anniversary of the founding of the Drexel-Biddle Bible Classes was observed in the Church of the Holy Trinity, on Sunday morning, February 15th. The Rev. Floyd W. Tomkins, S. T. D., Alexander F. Williamson, Mr. A. J. Drexel-Biddle, H. Frederick Wilson and others made addresses.

In memory of the late Charles W. Lee, a life-long resident of Frankford, on Sunday, February 15th, a window was unveiled in St. Mark's church, Frankford, by the rector, the Rev. John B. Harding, who in his sermon spoke of the Influence of Men on the Community. The window which is one of four, bears the inscription, "In loving memory of Charles W. Lee, 1840-1914."

The Rev. J. Edgar Johnson, a graduate of Dartmouth College, 1866, has presented to the trustees of his alma mater, property in Tacoma, Washington, valued at \$100,000, the income to be used for the Harrison Memorial Farm at Skyline, New Hampshire; for the up-keep of Dartmouth Outing Club camps; for essay prizes of \$25 and \$15 to members of the senior class for the best essays on biology, zoology, botany and forestry. The remainder of the income will be expended to further outdoor life by Dartmouth students and to preserve the class trees on the college property.

The Rev. Arthur Sherman, of Han-kow, addressed the foreign committee of the Woman's Auxiliary, in the Church House, on Monday morning, February 16th.

### Rejoice Always.

There is so much in the truth which is the root of faith, to beget gladness—such an exhibition of God's infinite love to man in the incarnation of Christ, such rich consolation flowing from the indwelling Comforter, such causes for gratitude in the mercies of his daily life, such visions of beauty evoked by the promises of coming glory, that one who really embraces God by faith can scarcely prevent his heart from bubbling over with joy. Paul gave the keynote of a true Christian life when he said to the church at Philippi: "Rejoice in the Lord always; and again I say Rejoice!" And Luther echoed this sweetest bird-note, when he said to the first-born sons of the Reformation: "I would be like a little bird which the wind rocks on a branch beneath the mild ray of the sun, and whose voice ascends unceasingly to the blue heaven."—Frederick Ruckert.

### Bible Teaching.

EDWARD LOWE TEMPLE.

The late distinguished British ambassador, the Right Honorable James Bryce (now a deserving peer), said, not long since, in the hearing of the writer, that were he asked for the best compilation of Church history, from the Acts of the Apostles, he would be at a loss to name the writer. And he ascribed the reason, in part, to the wretched religious persecutions, bickerings and wars between sectarian bodies since the blessed advent of the Prince of Peace. He said it in a tone of sadness, as furnishing at least a partial reason for the lack of popular familiarity therewith; adding, in his mature judgment (and, verily, the venerable statesman, himself a voluminous and learned author, is no mean authority), that Church history is far more valuable than secular history, in its ultimate influence upon the welfare of the human race. And he straightway followed this statement by a masterly address of a full hour's length, without notes, outlining, as perhaps would not be possible to any other living speaker, the history of the Hebrew and the Christian Church, since the far-away day of Abraham.

This interesting estimate is prefatory to my contention that a better knowledge (especially with younger minds) of the Book of Books is altogether too plentifully lacking with the rising generation of our time, and is thus in marked and deplorable contrast with the days of our forefathers, when the Bible formed the staple of their thought. And this to so great a degree that an ignorance altogether appalling has been revealed concerning it, in the utter failure to locate and identify scores of ordinary and every-day quotations therefrom, or reference thereto, in popular literature, in the examination papers of college undergraduates; and in spite of the admitted fact that far more copies of the Bible are daily sold than of any other work, sacred or profane.

In these latter days it has, unhappily, become well-nigh a "Lost Book," and sadly needs to be rediscovered, as has the Book of Deuteronomy, in the days of Josiah, the re-former-king of Israel. Undoubtedly the service of the Higher Criticism (when rightly understood and properly guarded) is becoming daily and hourly greater in remedying this defect, through the application of safe and sane methods of scholarship to the vital questions involved; for the day of plenary inspiration was long ago doomed; a belief never entertained until after the Continental Reformation, and which has been well styled "a sin against the Holy Ghost."

But I believe that we must go deeper into the subject to find an even better cure for the crying evil. In the first place it will not be gainsaid that no book ever had such a range of authorship; none ever possessed a tithe of the associations with times, persons and places; none was ever compiled under such widely-varying conditions; none was ever subjected to such extraordinary vicissitudes of treatment; none ever endured such contrariety of interpretation; and none ever suffered such unhappy obscurity of its purpose, and this, too, at the hands of its most ardent and conscientious devotees. And that, in spite of all these handicaps, it still continues to exert increasingly so potent an influence, not only over multitudes of persons, really or only nominally religious, but, to a lesser degree, over the careless and even the irreligious, is ample proof that it is the One Book of divine origin.

Cardinal Hugo, in the thirteenth century, and Nathan and Stephens, in the sixteenth, doubtless with the most laudable intentions, did a vast disservice to the Christian world, in ruthlessly chopping up the Sacred Record, without a vestige of authority, into machine-like divisions of chapter and verse, which had no precedent whatever in the early Bibles, and which, while undoubtedly having its value in simplifying reference, bore its evil fruit in causing it to stand grotesquely as literature, in a fashion never dreamed of with any other productions of human pen. Fancy Homer, or Dante, or Milton, or Shakespeare, masquerading in this manner! And then was added a purely conjectural chronology (dignified by the name of Archbishop Ussher, and thus by apparent authority), which is certainly not inspired, and is often gravely erroneous.

It has been reserved for our own century and generation to enjoy this unrivalled Book, under the superb work of modern consecrated scholarship, printed and published, as every book has an intrinsic right to be published and printed—where the arrangement of the text is restored to its normal condition; where the words of our Lord appear in bolder type; where narrative reads like narrative; where poetry appears as rhyme and metre; and proverbs in their proper parallelism; where disturbing verse and chapter numbers are relegated to the margin, chronological and statistical data appended as footnotes merely, matter grouped by subjects alone, as in other books, and type employed in a rational and illuminating manner.

I refer, of course, to The Modern Readers' Bible, edited by Prof. Richard G. Moulton, of Chicago, wherein, compared with the artificial and cumbrous dress, in which it has long seemed almost smothered, as though in swaddling bands, we now see it attired "in raiment white and clean"; and the Oracles of God to assume a new significance. Here the vice of Bibliolatry (not by any means the least among human misconceptions), finds but little food wherewith to propagate its evil influence. And here we are greatly assisted to realize that "a large way of regarding the analysis of Holy Scripture alone conserves its true worth—that, while Herodotus and Livy contain many undoubted errors, their writings are not thereby in the least invalidated; and that the values of Homer and Shakespeare are in no manner impaired, since they did not compose all of the works that pass under their venerated names."

And this brings me to my final, and as I believe incontestable proposition, that only by studying the Bible in a literary way shall we arrive at the proper basis of all judgment thereon; for this is the canon that we apply to all other work of human pens, even although the Sacred Record is also inspired from on High. The vexed question of the place of the Bible in the public schools which has long disturbed the conscience and the politics of the people of our land, appears to be finding a rational solution in the State of Indiana. Here it is now sought to approach Bible study, not on its ecclesiastical or religious side, but in its literary and historical aspect, thus divorcing it from sectarian criticism or opposition. It is to be taught at home, or by Sunday School teachers, and examinations on the results are to be held in the public schools, as a part of the curriculum, on its literary side, as History and Science are treated. It would appear to have a strong bearing as well on the efficiency of the effort, in every way most desirable, to retain the Church's hold upon



the adolescent youth, who are most likely to be led away at the very age when it is most needed. "For, let a man range as widely as he may, he will come at last.

"To learn that all the sages said  
Was in the Book his mother read."

Washington, D. C.

#### Dean Hodges on the Early Church.

Dean Hodges, on February 10th, in the chapel of Berkeley Divinity School, Middletown, Conn., gave the fourth and last of his Page lectures on The Early Church, the special topic being "The Organization of Religion." He said:

The definite organizing of the Christian Church was long delayed by the general expectation of the speedy return of Christ and of the end of the world. The progress of it may be followed in history by the rise of those who step by step opposed it.

The Montanists protested against a growing secularism in the Church, but also against an increasing formation. They stood for the days when the line between the clergy and the laity was only faintly drawn, and declared in the words of Tertullian, their chief speaker, that every lawyer was a priest.

The Novatians appeared after the Decian persecution, protesting against any who had denied the faith. Leaving the Church when their protest was unheeded and forming societies of their own, they asserted the right of Churchmen to secede. Against this, Cyprian declared that the Church is the treasury of grace, which is devised from the apostles, and distributed only by the successors of the apostles.

The Donatists appeared after the Diocletian persecution, protesting against the validity of the acts of ministers who had surrendered the sacred books. They compelled a discussion of the question, "Is the ministry dependent on personal character or on official appointment?" The Church decided that the essential requirement is official, not individual. Along with these developments went an ordering of the services, which in the early fourth century had come into a form substantially such as the form in the liturgical Churches to-day.

After the lecture a reception for Bishop Brewster and Dean Hodges was held in Dr. Samuel Hart's house, a large number of the clergy being present, with the officers and students of the school.

#### Interesting Exhibition of Paintings.

The Rev. Percy S. Grant, rector of the Church of the Ascension, 5th avenue and 11th street, New York, is giving the public of New York a splendid opportunity to see some very interesting modern paintings, by inviting well-known artists to exhibit a selection of their most representative works in the church parish house, 12 W. 11th street. This is a new use for a parish house and one which other churches might well imitate. These exhibitions have proven surprisingly popular in this church, and there is no reason why there should not be similar exhibitions in every parish house in the city. Dr. Grant has started the idea, why don't the rest follow it up? In the Church of the Ascension's parish house, is a strikingly beautiful group of landscapes and many characteristic portraits, by Ella Lamb (Mrs. Charles R. Lamb). Those of Mrs. Lamb's friends, who are familiar with her portraits only, will be pleasantly surprised to see that she

has been equally successful with her landscapes, which show an enthusiastic appreciation of the beauties of nature.

Prior to Mrs. Lamb's exhibition, Mr. W. F. Stokes, the popular scene painter, showed a selection of his paintings at this parish house. Mr. Stokes cruised three years with Admiral Peary, and these pictures represent some of the beautiful snow and ice scenes which he witnessed.

#### New Magazine on Egypt.

By the Rev. Wm. Copley Winslow, D. D.

The title of the new magazine published by the Egyptian Research Account (Society), is Ancient Egypt, and its initial number in January contains eight articles, fully illustrated, the most important one being that by its Editor, Prof. W. M. Flinders Petrie, on "Egyptian Beliefs in a Future Life," with twelve illustrations. The associate editors are Prof. Ernest A. Gardner, the Hellenic scholar, and Dr. Allan Gardiner, of the Research Account. The splendid plate as a frontispiece has the jewelry of the remote twelfth dynasty, in colors; the heads, figures, antiques, etc., are artistic, and the typography is attractive to the eye. Just such a magazine has long been needed by the general public interested in the explorations and not caring to wait for the annual quarter volume to appear, or to subscribe five dollars towards the exploration, which includes the volume for the year. It is hoped enough subscribers will be obtained to pay for the publication of Ancient Egypt without drawing upon the funds needed for excavation. The price is \$2 a year, and the magazine is mailed direct from London.

Not the least interesting feature of Ancient Egypt is its summary of and notes upon all important results from the work of different societies, and of projected excavations. The reviews are critical, and that on the Development of Religion and Thought, a volume by Prof. Breasted, of Chicago, is highly commendatory.

Dr. Petrie is now in Egypt, where he conducts the explorations at Memphis, Heliopolis and Illahun, which already have yielded valuable results of a historical, Biblical and predynastic kind. His long list of achievements in discovery requires no notice here. The economy practised is phenomenal. We all give our services; all the money received here goes intact to London, where but one per cent. is used for petty costs; so that ninety-nine per cent. of all subscriptions are applied to exploration and publication of the results. The public may well aid so remarkable a work performed with such remarkable economy. My address appears elsewhere in the Southern Churchman, and I hope to have many letters of inquiry regarding the magazine and the explorations by the society.

Women are often sad cowards. They are afraid to dress as their best friends would have them, because of being unfashionable; afraid to give simple entertainments, because of what their neighbors would say; afraid to allow their daughters to work, because it might lower their station; afraid to economize, because of the criticism of the servants. They are in bondage to all kinds of people, and yet if one woman would but say, "I am going to do what I consider right," she would find dozens perhaps, to follow her, and her courage would reinforce the moral capital of her community.

#### Hidden Sin.

A boy walked into a house painter's shop one day and stood looking at the different colors. The painter had gone out for something, and the boy thought he would investigate a little.

On the floor stood a keg containing fifty pounds of thick, white lead, and close beside it was a small one filled with Indian red all ready for the brush. In each was a wooden paddle for stirring up the paint. The boy took hold of the paddle in the smaller keg and held it up, watching the thin red stream which flowed from the end. Something startled him, and he turned quickly and let a single drop fall into the white lead. There it lay, on a little spot in the white mass.

The boy was frightened and wanted to repair the mischief which he had done, but he went at it the wrong way. The red paint had not mixed with the white, for the white was too stiff. If he had taken a little stick or the point of his pocket knife he might easily have lifted it out, and there would have been no harm done. Instead he tried to hide it by stirring it in. At first a little red streak followed the paddle 'round and 'round; soon it disappeared, but some of the lead was stained a very light pink. The boy stirred deeper, and at last he thought that the red streak was hidden, and it seemed to him that it was all as clean and pure as ever. But the first thing that the painter said when he came in and looked at it was: "That keg of white lead isn't very white. I wonder what's matter with it?"

Some of us have tried to do the same thing with the spots in our characters that the boy did with the spot in the white paint. Instead of removing them we seek to hide them. It's a very poor way. Root a sin out, and you are rid of it; leave it there, and, no matter how well it is covered up, the Master will find it, if no one else does.—The Evangel.

#### The Lesson of the Harvest.

The Church is God's farm. Paul was a laborer, Apollos was a laborer, Cephas was a laborer. The farm was not Paul's, not so much as a rood of it, nor did a single parcel of land belong to Apollos, or the smallest allotment to Cephas; for "Ye are Christ's." Our Master meant that every laborer on his farm should receive some benefit from it, for he never muzzles the mouth of the ox that treadeth out the corn. The laborers employed by God are all occupied upon needful work. "I have planted, Apollos watered." On God's farm none are kept for ornamental purposes. Many of the members of our Churches live as if their only business on the farm was to pluck blackberries or gather wild flowers. They are great at finding fault with other people's ploughing and mowing, but not a hand's turn will they do themselves. The reward is proportionate, not to the success but to the labor. Many discouraged workers may be comforted by that expression. You are not to be paid by results, but by endeavors. You may have had a stiff bit of clay to plough, or a dreary plot of land to sow, where stones, and birds, and thorns, and travelers, and a burning sun may all be leagued against the seed; but you are not accountable for these things; your reward shall be according to your work. The laborers are nobodies, but "they shall enter into the joy of their Lord."

This splendid hymn of the Church has comforted and given strength to many a soul in time of need.



# Family Department

## How Far to Camp?

"Halt!" cry the bugles down the column's length;

And nothing loth to halt and rest am I,  
For summer heat hath somewhat taxed my strength,  
And long the dusty days before me lie.

And loitering here awhile, "at rest, at ease,"  
I note the shadows falling to the east;  
Behind me, plume crowned, looms the hill whose trees  
At daybreak promised love, and joy and peace.

"Forward!" the bugles call; ready am I  
For, though my step has lost its springing gait,  
I am more prompt to march, to obey,  
Lest apt to question and to hesitate.

Yet, when some belted trooper gallops by,  
I lift my eyes, warned by the swift hoofs tramp.

And hail him with the infantryman's cry,  
"Ho, comrade! tell me, how far is't to camp?"

## If Any Man Sin.

When the Apostle John wrote, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous," he did not mean to intimate by the subjunctive phrase that any man would be entirely without sin. In John's view the whole race was divided into two classes, those who are saved from sin and those who are still in sin. "We know that we are of God, and the whole world lieth in wickedness." The Bible nowhere minimizes the fact of sin. "All have sinned and come short of the glory of God." All of revelation implies a race in rebellion against God and corrupted in its way. Sin is the darkest fact of human history, and not merely a mistaken judgment or a process of the evolution of mankind. It is the cloud upon every sky, the stain upon all the robes of purity, and the bitterness of every heart. Out of sin as a veritable Pandora's box have come the whole brood of passions that have afflicted humanity. It is responsible for every sorrow of the human heart and for every death that has happened the world.

Broken law always entails suffering. There is no way to avoid it. It is so in every kingdom of nature. A man through a mistake took a tablet of bichloride of mercury, and though done in ignorance, he paid the penalty with his life. The physician could not save him. His own cries and tears could not ward off the penalty. The anguish of his wife and children were unavailing.

The violator of spiritual law will just as certainly suffer. The worst sufferings are not those of the body. The keenest pains and the hardest to be borne are those of the soul. The consciousness of guilt, the sense of being a law-breaker, the knowledge of corruption of spirit, a realization of the immense distance between one's self and the high and holy God, are sufferings compared with which the stake and the thumbscrew are not to be mentioned. The upbraidings of conscience have often driven the criminal back to the place of his crime to seek some relief in the confession of his guilt. When Herod heard of the mighty works of Jesus, the headless John the Baptist began to stalk through his memory. The

spot of blood on Lady Macbeth's hand forever told her of the murder of her husband, and all the waters of the multitudinous seas could not make it white.

Let no man be deceived. If any man sin, he shall suffer for it, both here and hereafter. He may sear his conscience, but he cannot kill it. He may deaden the moral sense, but some day it will awake to unwonted life. Sin and suffering have been tied together by the ordinance of God and man cannot divorce them.

This is the gospel message which the Church is commissioned to proclaim to every land. Every sinner of the race may have pardon if he will accept it through Jesus Christ the Lord. "Who-soever will, let him take the water of life freely." "Him that cometh unto Me I will in no wise cast out." "Ho, every one that thirsteth." "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will abundantly pardon." This is characteristic of the religion of Jesus Christ; it promises forgiveness from God to every sinner who will accept it.

Other religions have so called sacred books, but no one of them promises deliverance from sin and holiness of life. After all, this is what the world-weary heart craves. It is this that beats through absurd and heartless ceremonies of false religions. The heart of the world cries out, often with no language but a cry, for reconciliation with God. What a message of hope to mankind must the proclamation of the gospel of Jesus be. In Jesus the frowns of God are changed to smiles. And all those who trust in him find the sense of guilt melting away into a sense of acceptance. The prodigal may, if he will, find the father already upon the road to meet him on his return from the far country and his riotous living.

Church of the living God, this is thy message to a sin-cursed race—if any man sin, he may find pardon. The Church is not absolved from responsibility until every creature under heaven is acquainted with this blessed fact. Our Lord's command still rings out in clarion notes to go to all the world and tell men that he died that sinners might live.

"O Zion, haste, thy mission high fulfilling,  
To tell to all the world that God is light;  
That He who made all nations is not willing,  
One soul should perish, lost in shades of night."

—Christian Observer.

## "Come Apart and Rest Awhile."

These are the graphic words of the Master of men. They were addressed to his disciples. It was a period of intense activity upon the part of the great Teacher and his apostles. The nervous strain on them had been most intense. They were physically overwrought. Their tired bodies needed rest. Their wearied brains demanded pause. In loving kindness to them the Master would turn them aside into a desert or an uninhabited place where rest and recreation could be had.

This voice is needed in the world today. We live in the age of the automobile and the wireless message. Men are driven to desperation to keep up the pace. They work by day and worry by night. Our hospitals are filled with nerv-

ous wrecks, while our insane asylums daily increase in population. Many human lives are tempest driven.

The need of this age is the authoritative voice of Jesus. As amid the storm-swept surface of the beautiful Galilean Sea he lifted up his voice and bade the surging waves be still—and nature knew her Master—and there was a great calm, so above the turmoil, the turbulence and the trials of this generation there is needed a voice to bring silence, peace and rest to the wearied sons and daughters of men.

His is the only voice that could bring calm to the wearied hearts of the world's toiling multitudes; for he speaks as one having authority. His is the only voice that can cool the fevered brow, unstop the deaf ear, unclothe the unspeaking tongue or banish from humanity the demons that afflict its children. His voice should be supreme amid the babel of human tongues.

He calls men apart for rest, for solace, for release from the distressing burdens of their lives. His call is to the weary, the burdened, the heavy laden. He offers them rest. He brings a great calm into their lives.

We go apart with him to pray, and praying with him we may behold his agony for the sins of the world as James, Peter and John saw it in the depths of Gethsemane's awful experience; or his flaming glory as the same apostles witnessed it on the sides of snowy Hermon as his divinity burst through and glorified humanity in his marvelous experience in the transfiguration. Into what marvelous paths we are led when we go apart with the Master in prayer! In what depths he reveals to us his humanity and upon what heights he burst upon us with the glories of his divinity! No man can adequately interpret Jesus to the world who has not often gone with him into solitudes and mountain sides in prayer.

With him we can go apart in spiritual meditation and worship, even as Moses on Sinai that for forty days he might have communion with the Infinite Father of us all, and like Moses we may come down to the haunts of men with our faces illumined by the Divine presence and power. It is in such hours of meditation and worship that beholding as in a mirror the glory of the Lord we are transformed into the same image, fashioned in the Divine likeness.

In such spiritual fellowship the Church finds its chief ministry, makes its supreme contribution to human good. Into it as a haven come hungry souls needing strength. In quiet meditation and prayer away from the raucous noises of life's daily turmoil we sit with others of kindred faith, and as the storage battery gathers power from the mystic fluid with which to carry the automobile freighted with passengers for many a mile, we gather inspiration, strength, courage for the burdens and cares of life.

"Come ye yourselves apart into a desert place and rest awhile."—Christian Evangelist.

I know not by what methods rare,  
But this I know—God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard;  
I know it cometh soon or late,  
Therefore we need to pray and wait.  
I know not if the blessing sought  
Will come in just the way I thought;  
I leave my prayer with Him alone  
Whose will is wiser than my own.

Woman's love for dry goods and man's love for wet goods cause about nine-tenths of the domestic discord that exists in the world.



### Walk Softly, Friend

Let us walk, softly, friend;  
For strange paths lie before us, all untrod;  
The New Year spotless from the hand of  
God.

Is mine and thine, O friend.

Let us walk straightly, friend;  
Forget the crooked paths behind us now,  
Press on with steadier purpose on our brow,  
To better deeds, O friend.

Let us walk, gladly, friend;  
Perchance some greater good than we have  
known  
Is waiting for us, or some fair hope frown  
Shall yet return, O friend.

Let us walk humbly, friend;  
Slight not the heart's-ease blooming round  
our feet;  
The laurel blossoms are not half so sweet,  
Or lightly gathered, friend.

Let us walk kindly, friend;  
We cannot tell how long this life shall last,  
How soon these precious years be overpast;  
Let love walk with us, friend.

Let us walk quickly, friend;  
Work with our might while lasts our little  
stay,  
And help some halting comrades on the  
way,  
And may God guide us, friend.

### The Light Within.

"Lord, that I may receive my sight."  
Luke 18:41.

The prayer of Bartimeus is well known to us. He was a poor, blind beggar, whose mother doubtless had often wept over his misfortune. She could not know with certainty that her son was one of those upon whom the word of Isaiah's prophecy, spoken seven hundred years before, was to be fulfilled. She may have hoped; for through the ages the hearts of faithful Israelites looked for Him, who would come anointed with the Spirit of the Lord, who would preach the gospel to the poor, and recovering of sight to the blind. She and her husband, Timeus, may have prayed and longed for the Saviour, and may have comforted their son with the hope of His coming. This may have been the reason why Bartimeus was so fervent and so earnest in his cry for help. At all events, Bartimeus had certainly heard of Jesus, whose word of power had healed so many.

There he sat by the wayside, watching and waiting, it may have been for weeks, hoping perhaps that Jesus of Nazareth would pass by. When he heard the multitude and was told who had come, his whole soul went out in a piercing cry for help: "Jesus, have mercy on me!" He was told to hold his peace; but he gave no heed to threats nor commands, and cried so much the more for mercy. And the Lord had compassion on him and Bartimeus received his sight! Blessed Bartimeus! the first vision vouchsafed him was the compassionate face of the Saviour of men!

For Bartimeus, the long darkness was over and past; the beautiful world that he knew only from hearsay, was his now to enjoy and to live and labor in. He whose foot had found its way groping with unsteady step saw his pathway clearly before him. "Glory be to God!" he cried and all the people praised the Lord.

Bartimeus possessed three qualities that our heavenly father cannot ignore: prayer, whole-souled and persistent; faith, that trusts implicitly; and gratitude, that inspires to praise and service. When the way is dark, even though God has vouchsafed physical sight; when the

future seems beset with difficulties; when our own burdens and those of others press so heavily that even the bright sunshine cannot disperse the gloom—oh, then remember Bartimeus in the darkness that enveloped him. Jesus of Nazareth still passes by! Wait patiently, cry fervently; cry, though a crowd of troubled thoughts and temptations bid you hold your peace! He will hear and say also to you, "What wilt thou that I shall do unto thee?" "Lord that I may walk in thy way! that the burden may be lifted or the shoulders strengthened! That I may receive light in all this sorrow and uncertainty!" Hold fast by faith in prayer, and the hymn of praise for deliverance will rise from your lips.—Miss Emma T. Mann, in the Lutheran.

### The Perfect Man.

James 4:6-12. "He that offends not in speech is a perfect man." The tongue is the readiest instrument of the soul. Before the hand strikes or the fingers grip, the tongue is generally unloosed in angry words. The tongue paves the way to other sins—by persuasion, or deceit, or falsehood, or threat. So we can appreciate the apostle's meaning when he says that a man who has come to the point of controlling his tongue may be almost sure of governing his other faculties.

There is a spirit of harsh criticism of all we look upon, which is very pernicious—the unfortunate faculty of letting one little blot spoil the whole picture, or letting one small defect in an otherwise pleasing life loom so large as to obscure the good qualities. How very often do we hear people, in speaking about a person, or a book, or a sermon, or a home, "It is all very good, but if," and those "buts" and "ifs" cloud all that has been said good about it.

The word "criticism" has been distorted and abused. Its original significance was the discovery of the good qualities in any object—like the bee, which gathers honey, even from poisonous flowers. A wrong spirit has likened it rather to that species of spider which extract venom from the most beautiful blossoms.

Opposite the window of John Ruskin's

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room was Coniston Mountain. There was an ugly scar upon it caused by quarrying. But Ruskin hung over the portion of his window through which the scar was visible a beautiful picture. That is what God has done with our scars—covered them with the beauty of Jesus. "It is the glory of God to conceal a thing."

Some men have been killed by criticism. John Keats, one of the most poetic souls that ever graced the world, died at twenty-four of a broken heart, because of the cruel criticism which was hurled against productions which had cost him the very sweat of his soul; and Shelley, writing of the incident later, said: "It may be well said that these wretched men know not what they do. They scatter their insults and slanders without heed as to whether the poisoned shaft lights on a heart made callous by many blows, or one, like Keats, composed of more penetrable stuff"; and turning to the worst offender, he says, "Nor shall it be your excuse that, murderer as you are, you have spoken daggers, but used none." Keats was not the only one whose heart has been broken by words. There is a bolder, ruder form of evil-speaking, which is called slander. There are two kinds of slander.

The first is the circulation and perpetuation of true stories of sins and mistakes which have really occurred. Some may not consider this to be slander, and only in one sense can it be termed such. There are sins and wrongs which ought to be divulged for the safety of society, and we admire the person or periodical that uncovers them. But there are mistakes which men and women once made, but that they long since have repudiated, and now abhor. It is a mean and brutal thing to drag across the pathway of some now noble life the corpse of some forgotten sin. It is a sacred trust to bear within one's knowledge the mistakes of a friend, and never divulge them. The baser form of slander is, because of its unmitigated evil, less dangerous to the average life. Still, envy, jealousy, ambition, can create and circulate evil report for selfish purposes, in which there is not even a vestige of truth. Only companionship with the tender Jesus can keep our lips and tongues from such debasement.—The Presbyter-ian.



### The Heavenly City.

Take me with thy walls surrounded,  
Zion sweet, by David founded.  
In whose Author light is centered;  
Thou who by a cross art entered;  
Thou whose walls are ever living;  
Thou whose King is Christ, feast-giving;  
In that city light supernal,  
Spring unending, peace eternal.  
Here sweet breezes, heaven filling,  
Waft glad songs with rapture thrilling.  
Here shall there be no corruption,  
No sad heartaches, no disruption;  
None diminished, none deformed,  
But to Christ be all conformed.  
City blest, thy peace ne'er fail me;  
Zion, from afar I hail thee!  
Hail thee, seeking thee, blest Zion;  
Love thee, need thee, blessed Zion.  
How thy sons are always praising,  
Heavenly feast song ever raising!  
With what bands of love surrounded,  
How thy jeweled walls are founded  
On Chalcedony that gloweth,  
Every child of Zion knoweth!  
Here shall I, with throngs beholden,  
Walk thy streets all broad and golden,  
And what prophet's voices blending  
Hallelujahs shout, unending.

—(Translated from the Latin of Hildebert,  
Archbishop of Tours, 1125 A. D., by J.  
Abner Sage, Jr.)

### The Man Who Went to Sleep.

The Bible tells us of a man who went to sleep in church. His story might be a warning of several kinds. It might be interpreted as a rebuke to long sermons. Paul preached long that night—"even till break of day." We should like to see a congregation that would listen to such a sermon now. Thirty minutes is the ordinary limit, and in some places the people are insisting upon twenty.

Whatever sins the ministers of the present have, long sermons are not among them. The old-fashioned preacher never thought he had done his duty if he did not reverse the hour glass, and sometimes he turned it twice. Cases are on record in New England in which churches brought their ministers into court because they preached only thirty minutes instead of an hour and more. We have passed all that. This is an age of short sermons. If the ministers needed the lesson, they have learned it.

We have a measure of sympathy with the demand for short sermons. Other things have had to be boiled down. The old three-volume novel has had its day. It is the age of the short story, as well as of the short sermon. The first rule of every newspaper is "Boil it down," and the next is "Light it up." People want, and deserve shorter sermons, shorter stories, shorter lawsuits and shorter scoldings than they once did.

But we should be unwilling to lay the whole of the blame upon Paul. He had much to say. The people to whom he wanted to say it were there and he did not always have them before him. He knew what they did not know, that it was probably his last appearance among them. He had precious truths that needed to be uttered.

There are times when a sermon does not easily compress itself within thirty minutes. We have little patience with the preacher who continues to talk for an hour after he has said all he has to say, or for the preacher who does not know a good stopping place. Every sermon ought to have good terminal facilities. But it is impossible that every lawsuit should finish its testimony and pleas in exactly the same time, or that every speech in the United States Senate should be of exactly the same length. So it is not reasonable to demand that no

sermon should ever be five minutes longer or shorter than any other. Sermons are not made by a brick machine, that squeezes just so much soft clay into a mold, and chops it off with a wire. A sermon is a living thing, a part of the blood and brain and heart of him who preaches it, and sometimes refuses to be just so long and no longer.

"There sat in the window a certain young man named Eutychus, borne down with great sleep; and as Paul discoursed yet longer, being borne down by his great sleep he fell down from the third story, and was taken up dead. And Paul went down and fell on him, and embracing him said, Make ye no ado; for his life is in him." Acts 20:9-10.

Eutychus went to sleep. We will not blame him. He doubtless had done a hard day's work, and he needed rest. Still, it was unfortunate. He missed part of a good sermon. He disturbed others, if not with his snoring, at least with his tumble. He was in danger, sitting in the window where he shut out fresh air from others, and making poor use of it as he sat there. The man who sits in the window is doubly under obligation to keep awake.

Men have been shot for going to sleep on duty. Soldiers in the Civil War sent home asking for red pepper to put in their eyes on nights when they had to stand on picket duty and were afraid of going to sleep. Some conscientious and sleepy-headed soldiers, filled with fear lest they might go to sleep, took that smarting method of assuring themselves that they would keep awake. A minister should sometimes put a little red pepper in his sermons for similar reasons.

We have traveled abroad with people who slept while the ship passed in sight of Vesuvius and played bridge quite undisturbed while we passed Parnassus, where John saw the vision of heaven.

Eutychus fell. So has many a man fallen from his religious security by reason of his sinful slumber. He woke with a jolt. Such a jolt ought all men to feel who sleep in the midst of duty. They thought he was dead; he had been as good as dead for a good while.

But as the loving power of God brought back life to Eutychus, so we hope will be done to other sleeping Christians.

Brother and sister, are you awake to your opportunity? Are you listening to the messages of God? Are you dazzled by the world's many lights of alluring temptation and, watching them more than listening to God, have you fallen asleep? This little sermon is for your awakening. May you find new life in the service of God. The opportunities that are passing will not return. Wake up.—The Advance.

### Serving With Gladness.

How wonderfully beautiful life would become if all our service was willing service; if we were not haunted by the depressing thought that there was always something just before us waiting to be done that we would find not only difficult, but pressing; if we were not always, or nearly always, drawing back from the new or rather the old demands made upon our time and strength with the feeling that we were being driven to our task by some unkind power that delighted in using the scourge of "duty" to force us into the line when we wavered and would draw back!

The very struggle we are making against the inevitable daily round of both necessary and unnecessary tasks weakens us; the burden grows too heavy for the tired brain and body to bear, and we forget that the flowers ever bloomed at our feet, that the birds ever

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sang joy into our hearts; even the sunshine grows dim as we come to see it only through the clouds we have permitted to gather so thickly over our way, when God never meant that there should not be great rifts in them for it to shine through all the way along the dreariest paths.

The secret of much of our depression, our struggle with fate, as we sometimes call it, lies more often in our physical than in our spiritual condition at the first. But after a time these weary nerves of ours begin sending false messages to the brain, telling it things that are not true, and perhaps never can be. Just because we have worn these nerves into rebellion, we must pay the penalty in a weariness of body and soul that robs life of all its beauty for a time. Service ceases to be a gladness. Even service to God is shorn of its power to make us glad, and we go to our highest duties with lagging feet and heavy hands. This should not be, and yet it is not always a fault, but sometimes unavoidable misfortune that comes to many. The hope that underlies all such conditions must always come from a faith in the ultimate good that will come to us in spite of all that the past and present has brought and is still bringing us of discouragement and what we call "defeat," if we hold fast to a determination to trust to the greater knowledge, the stronger love, the perfect justice that understands the underlying causes, and sympathizes with us when our service is rendered feeble, or shorn of its meed of gladness that would have made it beautiful.

There are briars besetting every path, but in the tangle roses may bloom and will if we look for them. True, we find our hands pierced with the thorns, but the perfume of the hidden flowers clings to them when they are used in loving service to God or man. And some day we will reach the line where the briars cease to grow, where the sun is not darkened, nor the stars hidden by night. And then, if never before, will we come to know the joy of "serving him with gladness."—Burlington Hawkeye.

Self-denial is a thorny bush but its fruits are abundant and sweet.



# Children's Department

## The Dream.

The Little Boy smiled in his sleep that night  
As he wandered to Twilight Town;  
And his face lit up with a heavenly light  
Through the shadows that drifted down.  
But he woke next morning with tear-stained  
eye

In the light of the gray dawn's gleam,  
And out from the stillness we hear him cry:  
"I've lost my dream—my dream!"

And he told us then, in his childish way,  
Of the wonderful dream he'd known—  
He had wandered away from the Land of  
Play

To the distant Land of the Grown.  
He had won his share of the fame and fight  
In the struggle and toil of men.  
Yet he sobbed and sighed in the breaking  
light:

"I want my dream again."

As the years passed by the Little Boy grew  
Till he came to the Land of the Grown,  
And the dream of his early youth came  
true—

The dream that he thought had flown.  
Yet once again he smiled in his sleep—  
Smiled on till the gray dawn's gleam,  
When those near by might have heard him  
weep:

"I want my dream—my dream!"

For he dreamed of the Yesterdays of Youth,  
And the smile of a mother's face;  
A hearth of old-time faith and truth  
In the light of an old home place.

He had won his share of the fame and fight  
In the struggle and toil of men;  
Yet he sobbed and sighed in the breaking  
light:

"I want my dream again."

—Grantland Rice.

## Little Katy.

Not far from where Effie and Tommy  
Beaver lived there was a little white  
town, a little town on a hill, with a  
little church on the very top of the hill  
and streets that ran down to the lake  
or pound as the villagers called it. And  
it was in this pond that Katy Tadpole  
lived, and in this village old Master All-  
Wise had his home.

I don't know that Effie Beaver had  
ever known one tadpole from another,  
but on this day Effie was much sur-  
prised to see a tadpole a good deal  
larger than the others and quite a dif-  
ferent color. There sat the little crea-  
ture, not black, or brown at all, but sil-  
ver and gold and every one of the pret-  
ty colors the sunfish has. Effie rubbed her  
eyes again.

"What's your name?" said Effie.

"Katy Tadpole," answered the pretty  
creature, in a voice that was as clear as  
a tiny bell.

"Tadpole!" exclaimed Effie. "But  
you're not a tadpole!"

"Oh, yes, I am!" contradicted Katy.

She said this so politely that Effie  
looked again before she answered. Well,  
anyway, thought Effie, she has a tail  
and tadpoles have tails and she's two  
pretty little arms; they don't look like  
a tadpole's, but they are where a tad-  
pole's forelegs usually are.

"Where do you live?" asked Effie, po-  
litlely.

"At this time of the year I live here;  
later, I live over there on the other side  
where the water is deep and cool. In  
the winter I don't live here at all."

"You don't!" exclaimed Effie, dying to  
know where she did live.

"No, not here at all," was what the  
little mermaid answered.

"What do you eat?" inquired Effie,  
growing each moment more jealous of  
Katy Tadpole.

"Oh, beautiful things, beautiful  
things down in the deep, cool place!"

Then she said: "I suppose, Katy,  
you've never tried living on land? I  
live on land and water both."

Katy Tadpole's little face was bright  
with pleasure. "Oh, can you? how  
wonderful? I can only live in water."

"Yes," said Effie, beginning to feel  
bigger at once. "It is rather wonderful.  
If you don't mind I can just pull you up  
on shore."

"Oh, thank you," said Katy Tadpole,  
not knowing what wicked thoughts Effie  
had in mind.

At once she felt her tail striking the  
sand; then she heard Effie say, "Now  
I'll pull you up the rest of the way,"  
and the next thing she knew Effie  
Beaver had her by both arms and was  
pulling her, bumpity, bumpity, bump,  
over the sand and shells and stones  
high and dry on the shores of Lily  
Pond.

Poor little Katy Tadpole couldn't do  
a thing; she was so frightened; the  
sand gritted on her beautiful, bright  
skin; her hair was all tangled, and she  
held her little arms helplessly toward  
the water out of which Effie Beaver had  
so cruelly dragged her.

Effie, on the whole, was a good beaver,  
but at this minute she was very, very  
far from good, for she was laughing at  
Katy Tadpole and dancing around to  
show how capable she was on land as  
well as in the water. She was so busy  
amusing herself that she did not see  
who was standing near by on the same  
shore. Then Effie told Katy she was  
going to leave her alone, and the poor  
little thing began to cry.

Old Master All-Wise, who was stand-  
ing not far away, heard what Effie said.  
He had often seen Katy Tadpole shining  
in the water and he liked her pretty  
manners and her pretty golden hair.  
But naughty as Effie Beaver was, he  
liked her, too. Quickly he went toward  
them both now, but instead of beating  
Effie with a stick as he would have  
beaten a boy, he clapped his hands to-  
gether. With one look at him Effie  
Beaver ran and ran and ran until she  
reached Beaver Pond. And while Effie  
was running homeward old Master All-  
Wise helped little Katy Tadpole to the  
edge of Lily Pond and gently put her  
in again.—Jeannette Marks.

## He Wanted to Learn.

More than a hundred years ago a  
stout, freckled-faced, awkward boy of  
cigh'een years, dressed in a ragged  
waistcoat and short breeches, without  
stockings or shoes, rapped one evening  
at the door of a humble cottage in  
northern England, and asked to see the  
village schoolmaster. When that person  
appeared the boy said, very modestly:  
"I would like to attend your evening  
school, sir."

"And what do you wish to study?"  
asked the teacher, roughly.

"I want to learn to read and write,  
sir," answered the lad.

The schoolmaster glanced at the boy's  
homely face and rough clothes scorn-  
fully, and said: "Very well, you may  
attend, but an awkward, barelegged lad-  
die like you would better be doing

something else than learning his let-  
ters." Then he closed the door in the  
lad's face.

This boy was the son of the fireman  
of a pumping engine in a Northumber-  
land coal mine, and was born one hun-  
dred and thirty-two years ago—on June  
9, 1781, to be exact. His birthplace was  
a hovel, with a clay floor, mud walls and  
bare rafters. When he was five years  
old he began to work for his living by  
herding cows in the daytime, and bar-  
ring up the gates at night. As he grew  
older he was set to picking stones from  
the coal, and after that to driving a  
horse which drew coal from the pit. He  
went half-fed and half-clothed.

When he called at the schoolhouse he  
was plugman of a pumping engine, and  
though he knew nothing of reading or  
writing, he had studied the engine until  
he had a complete knowledge of the ma-  
chine. He was able to take it apart and  
make any ordinary repairs.

Not discouraged by the advice given  
him by the schoolmaster, he made appli-  
cation and attended the evening school.  
At the end of about two years he had  
learned all this school could teach him.  
He conceived the plan of constructing  
a steam engine. It took him a long  
time, but at the age of forty he had  
made several engines, and was known  
as a successful and energetic engineer,  
and was called upon to build long and  
difficult lines of railroad.

But his locomotives were too slow;  
he wanted them to run faster. He pro-  
posed to build one which would run at  
the rate of twelve miles an hour! Every-  
body laughed at him. Some  
thought he was crazy. One gentleman,  
who considered himself very wise, said  
to him: "Suppose you invent an engine  
capable of running nine or ten miles an  
hour, and suppose, while it is running,  
a cow should stray upon the track.  
Will not that be a very awkward cir-  
cumstance?" "I should think it might  
be very awkward—for the cow," he an-  
swered.

Well, he succeeded in making his loco-  
motive, and at a trial which took place  
near Liverpool it attained to the unpre-  
cedented speed of fourteen miles an  
hour! By making certain improvements  
this same engine, the Rocket, was made  
to go at the speed of thirty miles an  
hour. People laughed no longer, but ad-  
mired.

He was invited as a consulting en-  
gineer to foreign countries, and wealth  
flowed upon him. Philosophers sought  
his friendship, and his king offered him  
knighthood, but he preferred to remain  
plain George Stephenson. That is the  
name of this "awkward laddie," who be-  
came the inventor of the locomotive.

## On Rainy Days.

"I've fixed up for the children," apolo-  
gized a friend when I happened in, one  
rainy day, and found her arrayed as if  
for a party. "They have got so they  
expect it now; it is as much a matter  
of pride to them as a new dress for  
themselves would be. When a rainy  
day fairly sets in I don my party gown  
and hold a reception for the children.  
Occasionally I allow them to invite sev-  
eral of their little friends to supper; and  
at these times I plan an entertainment  
a trifle out of the ordinary, and allow  
the children also to 'fix up,' as they  
call it. A rainy day is never a dull one  
in our home; in fact, I think it is  
rather looked forward to by all of us."

The idea of dressing up for the sake  
of one's children is an excellent one, as  
it not only gives them a sense of pride  
in their mother, but also teaches them  
to practice those little acts of courtesy



learned nowhere so readily as in the home.

The mother who allows herself to drop into disorderly, untidy habits of dress and employ a rainy day, when no company is expected, to wear shabby apparel, or fail to arrange her hair becomingly; in a word, the mother who wears her working regalia all day because it is a little less trouble, will soon find her children developing equally lax habits. Mother sets the example which all observing children are bound in time to follow.

The custom of dressing up only when company is expected, or when the weather is fine, is a bad one to get into. It fosters a feeling of disrespect in the children for the mother who has so little consideration for those of her own household as to allow them to view her in clothes in which she would be ashamed to have her next-door neighbor see her arrayed.—Helen M. Richardson, in *The Housekeeper*.

#### Golden Silence.

If you have burdens, bravely bear them,  
Don't let your woes be known.  
Others do not want to hear them,  
They have troubles of their own.

Don't think if your heart is bleeding  
No one suffers same as you.  
Smiles are oftentimes misleading,  
Folks can smile and suffer to.

Don't think of sorrow sharing  
By reciting those you've known  
To your friends who may be bearing  
Greater troubles than you've known.

If you've burdens, bravely bear them,  
Bear them as a Christian true;  
If you've joys, then seek to share them,  
Hide your woes from mortal view.  
—Lynne.

#### Guarding His Own Honor.

A few months ago a gentleman who stands high in the community where he lives stepped from a train on his return from a business trip to the nearest city, some twenty-five miles distant. Still holding a railroad ticket in his fingers, he gave it to a young boy, a "newsy," about thirteen years of age, saying: "Here, Danny, this will save you a good dollar and a quarter when next you go up to Springfield. That numbskull of a conductor never put in his appearance, and it is as good as it was the hour I bought it."

The boy looked embarrassed at first, and in an uneasy manner glanced from the smiling gentleman to the bit of paper in his hand. Then he asked timidly: "But, Br. Reynolds, didn't you travel to Springfield and back on it?"

"Certainly," returned Mr. Reynolds. "But that didn't hurt the ticket in the least. Don't you see it has not a mark or scratch upon it."

"Yes, but did you not get the worth of your money out of it?" insisted the boy.

"Of course I did, but that is no reason why you should not do the same," Mr. Reynolds answered. "It was no fault of mine if the conductor did not attend to his business. Passengers are not supposed to risk their necks hunting up railroad officials, are they?"

"No," agreed Danny, hesitatingly.

"Then put it in your pocket and so save fare the next time you go up to see your mother," counseled the gentleman. "A good silver dollar and a bright new quarter were paid for it, and you will save that amount by using it, enough to get mother a nice present,

something that would both please and surprise her."

For a moment Danny was on the point of yielding, but the reference to his mother's being pleased and surprised made him draw his hand back.

"You are just that much poorer," returned Mr. Reynolds irritably. "As if a big corporation like the B. & O. Railroad Company would ever miss the insignificant amount of one dollar and twenty-five cents!"

"Still, I know it would not be right for me to use it," maintained Danny, sturdily. And take the ticket he would not.

Later, when Mr. Reynolds was in need of a boy by whom large sums or money were to be handled, it was Danny, the boy with the peculiar conscience, that he employed, explaining to a friend when he sent for him: "A boy unwilling to take advantage of a railroad will not be a dangerous chap to have in charge of an office with piles of money to be guarded."—Christian Observer.

#### The Story Robert Told.

Aunt Fay pretended to pout. "I am tired of telling all the stories," she said. "I think you might amuse me to-day, Robert."

"All right," agreed Robert promptly. "Shall I play on your banjo or the piano? Prob'ly it would be most fun to be typewriter for you."

"Oh, no; I don't think that would amuse me. I want you to tell me a story, a real exciting one, you know."

Robert looked puzzled. He climbed up on the divan, folded his small hands, and looked thoughtful. Aunt Fay kept on sewing while she waited to be entertained.

"Listen, auntie!" he began at last. "I know a story. It's an honest, true one, too. Once upon a time—I think it was last Wednesday—mamma and I went to visit Grandma Hooker. We hadn't been to see her for a long time—almost a week, I think."

"Grandpa Hooker is building a big barn, and it was a nice pleasant day, so mamma let me stay out of doors and help him. I ponded nails with a hammer. Then grandma gave me a basket and I filled it with shaving curls. Grandma says they make good kindling."

"Little Mildred came over to play with me. She lives in the next house, you know. I put some long shaving curls around under her hat. She looked ever so cunning."

"When I was tired of working, Mildred and I played riding horseback. Grandpa fixed two planks on some logs and grandma gave us some twine for reins. We had some fine gallops."

"Then it was dinner-time. You just be patient, Auntie Fay, 'cause my story is going to be exciting pretty soon."

"Grandma cooks the nicest dinners. There were string beans and peas out of grandpa's garden, some baked fish, and potatoes all mashed with butter, and cream and pudding. Oh, the most splendid pudding! You guess, auntie." "Rice, tapioca, custard, chocolate, suet, grapenut, cornstarch, plum pudding," guessed Aunt Fay.

Each time Robert shook his head merrily.

"Give it up?" he asked, his eyes twinkling with the fun of their guessing game.

"Give it up," agreed auntie soberly.

"Well, it was Indian pudding, and grandma just piled the whipped cream on top of mine. It was good."

"After dinner, I gave the potato skins to the hens and carried the pea pods to

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the pigs. Grandma sat out a saucer of fish and potato for old Bobby Cat. Then I was going to help grandpa build the barn. But what do you think? The big, cross rooster flew out of his coop. First thing I knew, he strutted right up to me.

"I was wearing my old red coat. Mamma leaves it over to grandma's so I won't spoil my best overcoat. And that rooster hates red coats. He chased Cousin Alma one day when she had it on."

"He flew right at me and began to climb up my coat. He had been scratching in grandpa's sink-drain and his feet were dreadfully dirty. He never stopped to wipe 'em! You ought to have seen the mud on my coat! I was scared. I thought he might pick my eyes out. So I cried for grandma to come quick."

"Grandma kicked him off and put him back in the hen yard."

"That old fellow is getting ugly," said grandpa, "but never mind. By and by it will be Thanksgiving Day and he'll make a good stew."

"He's a horrid old rooster, but it was too bad to shoo his head off and eat him. I said I'd forgive him this time. So I thought I'd talk to him about it. I went close to the wire fence and told him he'd better be a good rooster after this. I told him my Auntie Fay had a little pet hen that would eat right out of my hand, and let me pat her just like Bobby Cat, and she laid an egg most every day."

"It didn't do one bit of good. That old red rooster strutted about, threw his head back and said, 'Cock-a-doodle-doo!' ever so saucy. Then he came against the wire with a bang and snatched off one of my shiny coat buttons."

"After that I kept away from the hen yard. We always go over to Holbrook and eat Thanksgiving dinner with Grandpa Hooker, and I like chicken pie. How's that for a story, Auntie Fay?"

"Why, that's a lovely story, Robert," smiled auntie. "Next time it will be my turn to tell you one."—Nellie M. Leonard, in *Zion's Herald*.



### The Sandpiper.

Across the narrow beach we flit,  
One little sandpiper and I;  
And fast I gather, bit by bit,  
The scattered driftwood, bleached and dry.  
The wild waves reach their hands for it,  
The wild wind raves, the tide runs high,  
As up and down the beach we flit,  
One little sandpiper and I.

Above our heads the sullen clouds  
Scud black and swift across the sky;  
Like silent ghosts in misty shrouds  
Stand out the white lighthouses high.  
Almost as far as eye can reach  
I see the close-reefed vessels fly,  
As fast we flit along the beach—  
One little sandpiper and I.

I watch him as he skims along,  
Uttering his sweet and mournful cry.  
He starts not at my fitful song,  
Or flash of flittering drapery,  
He has no thought of any wrong;  
He scans me with a fearless eye.  
Staunch friends are we, well tried and strong  
The little sandpiper and I.

Comrade, where wilt thou be to-night  
When the loosed storm breaks furiously?  
My driftwood fire will burn so bright.  
To what warm shelter canst thou fly?  
I do not fear for thee, though wroth  
The tempest rushes through the sky:  
For are we not God's children both,  
Thou, little sandpiper, and I?

—Celia Thaxter.

### Mother Silver's Spectacles.

When Mrs. Silver stopped one day to think about herself, she found that she was past the age at which most people begin to wear glasses. Her husband had put them on long before. It was a wonder she had not realized sooner how much she needed them. A few evenings later she beamed upon her family at dinner time through a brand-new pair of spectacles. "Now this is like living!" she exclaimed. "To think that there's a beautiful pattern in the parlor wall paper, and I never knew it till to-day! Do you hear, father? That paper's been on the wall three years, and I thought 'twas a plain, tan color. And what's this? A new tablecloth?"

"Mother, you're joking!" the grown-up daughter protested. "You know when I got this tablecloth and all about it."

"I never saw that rosebud design till this minute," Mrs. Silver declared. "It's lovely, too. Why, I feel as if I had a lot of splendid new things."

Just then something called her from the table; and while she was gone, her husband said musingly: "Your mother is just the opposite from my Aunt Cornelia when she first put on glasses. Uncle Robin brought 'em home from town one day—he thought maybe she was beginning to need them—and the first thing she did after she got 'em on was to take one of the children by the shoulders and say: 'Mercy! I didn't know you had freckles.'"

"But that's just like mother, not the opposite," small Tim demurred.

"No: the difference is that my Aunt Cornelia discovered freckles and dust in corners and grease spots and everything bad until life wasn't worth living to the rest of the family."

"I never thought of that," said the grown-up daughter. "Mother must be discovering unpleasant things, too. She hasn't spoken of one; but if her eyesight has been affected ever since we put that paper on the parlor, just think—"

"Just think!" Her father took up the

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words playfully. "Think of the lines and changes in my face alone that she hasn't known were there! But you won't catch her speaking of them. That isn't your mother's way."

"Let's make her tell if father's face does look any different to her," some one proposed, just as Mrs. Silver, quite unconscious that she was the subject of discussion, came back to the table.

Everybody was looking at her as she sat down and met her husband's eyes. Suddenly she leaned a little forward and studied his face intently with an expression that was tender, loving, sorry, all in one.

"Caught!" said one of the boys under his breath. "What have you just found out about father's face, momsie? Tell us."

"H'm! What's that?" Mrs. Silver temporized, looking actually guilty.

"Go ahead and tell 'em, mother," Mr. Silver coaxed. "I shan't mind."

"Mind!" There was a volume in the one word as she spoke it. Then she took off the wonderful glasses and wiped a little dew from them before she answered, glancing round the circle. "You don't know, children, what it means to me to see your father's smile again across the table as plainly as ever. I was thinking, when I looked at him, how many of 'em I'd missed."—Youth's Companion.

### Sharing a Vacation.

Dorothy and Winnie curled up on the broad window seat, were feeling very miserable; O very miserable; O, very miserable indeed, for this was the day when Uncle Doctor was to have taken them for a long ride in his automobile, and now it was raining—not a baby shower either, but a big, big downpour.

"Girlsies!" exclaimed mamma, coming into the room, "I have thought of something beautiful for us to do. No, raindrops," she continued, "we couldn't come out to play with you now if you asked us. We are going to be too busy."

"The little raindrops cannot speak,

But pitter-patter, pat,  
Means, 'We can play on this side;  
Why can't you play on that?'"

she gaily sang.  
"How would you like to share your vacation with other little girls, sick little girls who lie all day on little white beds in the hospital?" she went on after a minute.

"But our vacation's all gone," cried Dot and Winnie in one breath.

"The vacation part of it is over," returned mother, "but what about the

large box of shells from the seashore and the pine cones from the woods."

"O, we have those," and both little girls flew to get the treasures.

Winnie held up a pine cone. "Do you think a little girl would care for this, mamma?" she asked doubtfully.

"Hand me your box of water colors please, Winnie dear," said her mother—then she deftly painted eyes, nose and mouth on the cone. "There!" she exclaimed, "when that is dressed in a blue silk dress, don't you think any little girl, sick or well, will like it?"

"O, yes, mamma," cried the children together. "Please do some more." And soon a large family of Cones, big ones and little ones, stood on the table waiting to be fitted in the latest styles in gowns.

"Now, please tell us something to make from the shells," said excited little Dot.

"O, lots and lots of things can be made from shells," replied mamma, "dolls' dresses, dolls' furniture and—"

"Dresses, mamma, how?" interrupted two eager voices.

"Well, just for a sample, suppose we put a shell dress on Mrs. Clothespin. Pick out the very tiniest and prettiest of your shells. First, I pasted this heavy lace on—"

"Peggy," said Winnie, who wanted everything to have a name.

"On Peggy," said Mrs. Ware, "and now we will paste a row of shells all around the lower edge of the dress and up and down the front. There, don't you suppose some little sick girlie will love Peggy Pin?" And two little girls who were well answered, "Yes."

The furniture was cut from paste-board boxes and shaped into tables and chairs. Then the shells were pasted on in rows.

The children were so absorbed in their work that they did not hear the ringing of the telephone bell, and it was not until their mother cried, "Hurry, chicks, Uncle Doctor will call for you in fifteen minutes, so you may take what you have made to the hospital this very afternoon," that they stopped their work.

O, dear, such a scramble as there was then. Peggy Pin fell right down beside Mrs. Cone and all the little Cones in a terrible flutter—the shell table danced a jig on its box leg, but not a single shell came off.

And those blessed little people in the hospital—why, one would have thought they were not sick at all, there was such a laughing, such a shouting, over Peggy Pin and Mrs. Cone.—Sunday School Times.



## Personal and News Notes.

A beautiful stained glass window has been given to Christ church, Rolla, Missouri, by Mrs. W. D. Malcom.

The Rev. Alexander Galt, rector of St. Margaret's parish, Anne Arundel county, Md., has accepted a call to Ridley parish, Culpeper county, Va.

The Rev. Horace Weeks Jones, rector of Trinity church, Demopolis, Alabama, has been called to the rectorship of St. Paul's church, Evansville, Indiana.

The Rev. J. H. R. Ray, for three years assistant at Zion and St. Timothy parish, New York, will become rector of St. Andrew's church, Bryan, Texas, within a few weeks.

A Sunday service for Italians, with a social week night, has been started in the Bronx Church House, New York, with the Rev. M. K. Bailey, of Holy Spirit Mission in charge. About eighty Italians attend.

The address of the Rev. Thomas C. Darst, formerly rector of St. Paul's church, Newport News, is now The Shenandoah, Richmond, Va., where he is now the associate rector of St. James' church.

The Rt. Rev. W. L. Gravatt, D. D., Bishop Coadjutor of West Virginia, has been the guest in Richmond, this week, of his brother, the Rev. J. J. Gravatt, D. D.

If "Parish Priest" will send his name to the Southern Churchman, his "Letter to the Editor" will be printed gladly. We do not publish unsigned communications in that department.

The Rev. Percy L. Donaghy, for the past six years rector of St. Anne's parish, Middletown, Del., has accepted the rectorship of St. Philip's church, Circleville, Ohio, and will assume charge on April 1st.

The Rev. John F. Kirk, for the past seven years rector of St. Michael's parish, diocese of Easton, has accepted a call to Holy Trinity parish, Prince George's county, Diocese of Washington.

The Rev. Angus Mackay Porter, rector of St. Luke's church, Utica, N. Y., died on February 8th, of pneumonia, after a short illness. He was a native of Washington City, the son of William M. and Mary Moore Porter.

Christ church, Proctor, Minn., Diocese of Duluth, was dedicated on Wednesday, February 11th, by Bishop Morrison, who also celebrated the Holy Communion, and preached the sermon. The church is almost free of debt.

The Rev. Dr. Cyrus Townsend Brady has resigned the rectorship of the Church of the Ascension, Mount Vernon, N. Y., because of inadequacy of salary, his resignation to take effect September 1st, 1914.

The Rev. Arthur L. Kenyon, recently of Stillwater, Okla., has accepted a call to the curacy of St. Mark's church, Shreveport, La., and is in permanent residence at 1614 Park avenue. All mail should be addressed accordingly.

The Rev. R. B. Whipple, who has charge of five churches in the Diocese of Easton, Md., is engaged in replacing the church building at Quantico, Maryland, with a new structure. One of the other church buildings under his care has recently been entirely rebuilt.



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BRANCHES:

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The Rev. J. William Boyd, aged fifty-eight years, a non-parochial clergyman of the Diocese of Southern Virginia, died in that city, on Sunday, February 22d, after a lingering illness, which prevented him from taking a permanent charge, after being ordained deacon in 1905. He is survived by his widow and several children. Mrs. Boyd is a daughter of General Thomas Munford, of Lynchburg, Va.

The Extension Training Class for Sunday and public school teachers, parents and older pupils on Child Study, Youth, Religious Pedagogy and Teaching Methods will be held in the Church of St. Luke the Evangelist, Roselle, N. J., on Thursday evening, at 8 o'clock, during Lent, the dates being February 19th, 26th; March 5th, 12th, 19th, 26th; April 2d, 9th, 16th, 23d.

The Rev. Joseph H. Earp, one of the assistants to the Rev. W. T. Capers, rector of the Church of the Holy Apostles, Philadelphia, has been elected rector of St. Paul's Memorial church, Philadelphia. St. Paul's was built by the late George C. Thomas as a memorial to his parents, and the handsome parish house which adjoins the church in Fifteenth street, was given by Mrs. George C. Thomas and her children, in memory of Mr. Thomas.

The Tennessee Philological Association will meet at the University of the South, Sewanee, February 27th, and 28th. Among the speakers and essayists will be Dr. J. M. McBryde and Prof John N. Ware, whose subjects, as announced, are "The Position of the Accent in Modern English Words" and "Guy de Maupassant: Love in Nature." Representatives will be present from many universities, colleges and schools. A reception will be given by the faculty of the University, on the evening of Friday, February 28th.

The charred remains of thirty scrolls containing the five books of Moses and the Ten Commandments were taken by Orthodox Jews from the ruins of their Synagogue in Philadelphia, last Sunday, and there was weeping and lamentation among the multitude when the rabbi declared that the recent visitation of fire upon their place of worship was a direct warning from God against the widening gap between Jewish orthodoxy and the new thought. The remains of the scrolls were reviewed, and after a solemn and affecting service, were placed in a casket and buried in a cemetery.

## Egypt and the Bible.

An Illustrated Quarterly Magazine, Edited by Prof. Petrie for the EGYPTIAN RESEARCH ACCOUNT (Society) appeared in January. Price, \$2. a year. Artistic illustrations, with articles and notes on recent discoveries in each number. Heliopolis, where Moses was educated, now being excavated. All parish libraries and many private should subscribe. The annual quarto volume, full of illustrations, of great value. Circulars freely sent. Address

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A memorial tablet of brass was unveiled in Holy Innocents' church, West Orange, N. J., the Rev. Mr. D. P. Bliss, rector, on Tuesday, February 22d, perpetuating the record of the erection of the edifice as a memorial and of its later restoration by a committee of the parishioners. The tablet was designed by Charles R. Lamb, the artist-architect, and executed under his supervision in the Lamb Studios, New York. The Church of the Holy Innocents was erected 1872, by Fanny Monroe and Douglas Robinson, in memory of their infant daughter, Mary Douglas.

### Council Journals Received.

From the Rev. Robert Rogers, Ph. D., Journal of the 47th Convention of the Diocese of Long Island.

From the Rev. John F. Plumb, secretary, Journal of the Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut.

From the Rt. Rev. Rogers Israel, D. D., Journal of the Third Annual Convention of the Protestant Episcopal Church in the Diocese of Erie.

From the Rev. A. A. Bresee, D. D., Journal of the 42d Annual Convention of the Protestant Episcopal Church in the Diocese of Bethlehem.

From the Rev. C. B. B. Wright, Ph. D., secretary, Journal of the 67th Annual Council of the Church in the Diocese of Milwaukee.

From the Rev. R. W. Trenbath, registrar, Journal of the 141st Convention (being the 128th year) of the Protestant Episcopal Church in the Diocese of New Jersey.

From the Rt. Rev. W. W. Niles, D. D., Journal of the 112th Annual Convention of the Protestant Episcopal Church in the Diocese of New Hampshire.

From the Rev. A. S. Abbott, Archdeacon and General Missionary, Journal of the 96th Annual Convention of the Protestant Episcopal Church in the Diocese of Ohio.

From the Rt. Rev. W. F. Weeks, D. D., Bishop Coadjutor, Journal of the Special Convention and of the 123d Annual Convention of the Diocese of Vermont.

From the Rev. John S. Cole, Journal of the 61st Annual Convention of the Protestant Episcopal Church in the Diocese of Iowa.

**UNUSUAL TRAVEL.** SEE PAGE 24



## Notices.

Simple notices of Deaths and Marriages inserted free. Obituaries, Complimentary Resolutions, Appeals, etc., ten cents per line. Want Advertisements eight cents per line. All Notices and Advertisements must be accompanied by a responsible name. Each six words should be counted as one line. No advertisement inserted for less than twenty-five cents.

### PIPE ORGANS.

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### POST CARDS.

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### MARRIED.

HARRISON—CARTER.—February 11th, at Grace church, Granville, Va., by the Rev. Joseph Baker, rector of Westover, EDWARD MORTIMER HARRISON to Miss LAVINIA CARTER.

BROTEBECK—NANCE.—February 19th, at noon, in Mapsico church, Va., by the Rev. Joseph Baker, JOHN HERBERT BROTEBECK to Miss ISABELLE DUDLEY VANCE. The ceremony was witnessed by a congregation of relatives and friends.

### DIED.

PAYNE.—Entered into rest eternal, at Drake's Branch, Va., on January 27, 1914, in the 84th year of his age, ISAAC COLES PAYNE.

"To live in hearts we leave behind is not to die."

WHITE.—Entered into rest, from her home near Haymarket, Va., on February 13, 1914, Mrs. NORA CARTER WHITE, wife of John Goldsborough White, and daughter of the late Winston Lafayette Carter.

"And there His servants serve Him,  
And life's long battle o'er,  
Enthroned with Him, their Saviour King,  
They reign for evermore."

### OBITUARY.

#### Lucetta Madison Knox.

Entered into life eternal, on February 16, 1914, at Richmond, Va., LUCETTA MADISON KNOX. Her personality was so unobtrusive that only those who knew her intimately realized the depth and strength of her character, while her many good works, unselfish devotion, and loving service when needed, endeared her to a wide circle of friends and relatives.

To those to whom she has ever been as a mother, her loss is irreparable, and to her friends there will be none who can fill her place.

She was the only surviving daughter of the late Dr. John Knox, one of older Richmond's most beloved physicians, and a great-niece of President James Madison, and was ever worthy of her distinguished inheritance, both in her mental gifts and in the high standards of the Virginia gentlewoman. She was almost a life-long member of St. Paul's church, Richmond, Va., and entered into all its good works.

As a fit expression of her simple faith, there was read at her funeral, one of her favorite and oft-repeated poems, "Crossing the Bar," and we are very sure there was no moaning of the bar when "she put out to sea."

L. D.

#### Mary Ashton Stuart Todd.

Departed this life, in Norfolk, Va., January 20, 1914, in the 75th year of her age, MARY ASHTON STUART, wife of the late John Key Todd, of Isle of Wight county, Va. Her parents were the late Eleanor Ashton Peyton and Richard Henry Stuart, of Maryland. She is survived by two daughters, Mrs. W. A. Wenner, of Washington, D. C., and Miss Sallie Todd, of Norfolk, Va.

"Rest comes at length, though life be long and dreary.

The day must dawn, and darksome night be past;

All journeys end in welcome to the weary,

And heaven, the heart's true home, will come at last."

## APPEALS.

### THE BOARD OF MISSIONS.

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See interesting report to General Convention with "Message of Trustees" and Tables.

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#### The Way of the Cross.

Suffering and sacrifice are the price of any attainment. In practical life we are ever ready to weigh the two things between which we have to choose and accept one course of action at the price and cost of the other. Which do I want—the dollar at the cost of a day of toil or the day of idleness at the cost of that possible dollar? No valuable thing ever is won except at the sacrifice of the self to the extent of the cost required. So, if we would be disciples of the Lord Jesus Christ, we must "leave all and follow him."

The suffering and sacrifice which the Christian life costs are the terrifying and deterring snares in the way of the man who would be a Christian. He must "bear the cross"; he is commanded even to "count the cost"; he must follow the Lord Jesus Christ, who could not escape the cross of his final death. He has the comfort, if he will but go deep enough into the blessed offers of the Word, of the promise: "If we suffer with him, we shall also reign with him." But this does not keep human nature from shrinking before the suffering which it must contemplate as the price.

It is this way of the cross which deters many a man who has "a hope of life" from entering into the full realization of an uninterrupted and truly growing life. It is a hindrance to men and women by which they are kept back from the best things of the Christian life and fellowship. How can we be fully at peace till we accept fully the conditions of the salvation which the Lord is ready to give us? How can our salvation be any precious certainly so long as it is an intermittent and fitful effort at maintaining a relation with God?

But when we come to the thought that our days and hours are to be given to him, that we are to make a complete surrender of our time, our talents, our loved ones, our cherished wishes and ambitions, our very wants to him, then it is that the deep waters of struggle have to be passed through. And it is not always the case that the going through one time is sufficient. This battle with our human flesh may have to be fought out time after time in the course of our Christian lives. It is hard not to want. It is the crucifixion of human nature in the replacement and installing of the spiritual nature. It takes the fellowship of him who showed us the way of the cross. It is true that the Stoics, a few choice spirits even of the dark age of spiritual deadness, were able to teach, and after some fashion to practice, the precept to save man from lack by taking away the desire. But such a doctrine is not for ordinary flesh. We cannot eradicate our desires by a mere determination that we will not have them. It requires the fellowship and grace of Christ to remove our desires or even to help us to overcome them.

So when we are torn between the desires of this life and the fullness of the life which we believe is offered us in Christ, we are entering the way of the cross. It is the path of suffering in which we must find that mastery by which we are to "want no more." But our human wishes and life purposes are so very dear. It is very much of a sharing of the very crucifixion of Christ to enter this way.

We often feel that we should like to give ourselves up to the blessedness of a rich Christian life, but we cannot pay the price of the constant putting of ourselves on the altar. The life seems so intense. It seems to our flesh that we might live such a strenuously devoted life for a time, but that we could not endure the constant fire of sacrifice.

It is this which makes so many people live lives which are so ordinary. Probably it is permitted to call their lives Christian lives, but they are realized to be powerless lives. What a poverty they find in them when they do wish to be a force in the kingdom of God and to find some power in their own experiences! Yet how these same men and women are transformed when they enter upon the way of the cross! They may already have consented to engage in some special service which, nevertheless, requires no sacrifice or effort. But when they must take up some work which requires them to put themselves on the altar, they enter into the power of a new life.

The purification of suffering in so many lives is accounted for in the same way. The cross may not have been voluntarily taken up, but it is hard to bear. In the pain of it the suffering disciple has entered into the inner sanctuary to find a refuge, and in so doing has entered upon some degree of fellowship with him who bore the cross for all. May not the mere reminder of these things make some of us ready to consent to submit that our lives may be richer in the things of the Spirit.—C. P. Atkinson, in Christian American, Nashville.



## The Household.

### Fresh Air for Baby.

You cannot give baby too much fresh air.

Very young babies must be gradually accustomed to this by airing the nursery thoroughly several times each day for one-half hour. After this period remove baby to another room and rewarm his room before bringing him back.

This daily indoor airing is done with all windows wide open from the top, doors closed so as to avoid drafts, and baby placed in his carriage dressed for out-of-doors. The carriage may be wheeled about the room. In this method of indoor airing the lungs of young infants become gradually accustomed to taking in cool air and there is less likelihood of colds. You will also find color and appetite much improved, says an exchange.

Sleeping out of doors is beneficial, but don't forget to see that baby's eyes are protected from the direct flare of the light, either by hood, sunshade or by turning his back to it. Strong sunshine both indoors and out may be grateful to us, but to a blinking, defenceless one it is dazzling and irritating and may cause injury to the eyesight.

Never take baby out of doors with cold hands and feet, and be sure that his body is sufficiently warm; but, on the other hand, do not overwrap him like a mummy and cause him to perspire, as this is a sure way for him to catch cold.

To keep baby well, we will observe exercise and fresh-air precautions. Muscles that are not exercised will cease to develop, so babies that are not allowed to exercise will not grow.

### Dainty Dish for Invalid.

**Fruit with Custard.**—Custard served with stewed prunes or a baked apple is a nourishing and appetizing dish. If the apple is preferred, it should be cored and then baked with a little sugar and water. When soft, place in a glass dish and pour around a thin custard made from one egg, less than a cup of milk, with sugar and flavoring to taste. This is eaten cold. Prunes should be stewed with water and sugar until tender, and then be pressed through a strainer. The pulp is formed into a mound and the custard poured over and around it.

### Cheese Custard.

Beat up four eggs, add half a cupful of boiling milk, three heaping tablespoonfuls of grated cheese, seasoning of salt, pepper and red pepper; divide into some small buttered timbale molds, stirring all the time, so as not to let the cheese settle. Stand the molds in a saucepan, allowing the water to come within half an inch of the top; simmer very gently until set. Serve on rounds of toast.

### Corn Croquettes.

Take two cupfuls of canned corn. Add one cupful of cream or milk, and cook for twenty minutes in the double boiler. Add one teaspoonful of butter and one of grated cheese, salt and pepper to season highly, and one well-beaten egg. Cool and shape into croquettes, adding cracker crumbs if it will not shape easily. Dip in egg and crumbs and fry in deep fat.

### After the Image of God.

"What a piece of work is man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action like an angel. In apprehension like a god! the beauty of the world, the paragon of animals; and yet to me what is this quintessence of dust?"

"A module of confounded royalty."

The divine logic of our Lord is: Whose image and superscription is this? The words of Hamlet are a great sermon. Other words from the same great author are a terrible warning:

"O monstrous beast!  
How like the swine he is! (the drunkard!) Grim death, how foul and loathsome is thine image!"

The natural man is at enmity with God. Disloyal man, the slave of his own lusts, resents the charge of being made after the divine image. He claims as his inalienable right to be diabolic, if he chooses, and go to the other world his own way.

Man cannot utterly obliterate or divest himself of the marks and features of his divineness. At the worst he appears as a noble temple in ruins—a habitation of dragons and evil beasts. And when he claims to have made a fortune, to have established his independence, it is to find himself the prey of all the vices that are in him. The worship of himself, defiance of God, is a heritage of woe.

When our Saviour and Redeemer took the form and fashion of a man, He asserted and proclaimed our divineness—Man after the image of God. His submission to the cross was a divine guarantee of our sonship. His resurrection and triumph over death was the resurrection and restoration of mankind to their original high estate.

Degraded man is a horrible burlesque and caricature of the high and honorable Original. And so is the diabolic trinity, the World, the Flesh and the Devil.

The life—the walk and conversation of our Saviour—was the manifestation of the will and mind of God. And belief in the reality of His righteousness, is the triumph of faith—life everlasting.

Christianity is not a philosophy or an abstract system, a work of human intellect; but loyalty to the Living God.

It is not an abracadabra, a mysterious utterance or dogma. Its beginning is in the soul, nursed in the closet. Its danger is when it goes in crowds, and is kept alive by popular favor; by the praise of the multitudes. The warning is: "Woe unto you, when all men shall speak well of you."

JOHN L. WILLIAMS.

### The Fear of the Lord.

A friend kindly sent us a newspaper clipping in which were quoted the following words from the British Weekly: "The gravest concern of Dr. Dale in the last years of his life was expressed with characteristic directness in a remark of his to Dr. Berry, which the latter often repeated. 'Berry,' he said, with impressive emphasis, 'nobody is afraid of God now.'"

It was a significant remark and one which ought to awaken serious thought in the mind of every Christian and especially of every preacher of Christ. For it is absolutely true, and most unfortunately true, that the "fear of Jehovah," which is said to be the "beginning of wisdom," has so far faded from the thoughts of men that "nobody," not even

the vilest sinner, "is afraid of God now."

We have heard it repeatedly declared from the pulpit in recent years that the God of the old Hebrew conception was a God of wrath, of vengeance, of man-like anger, and vindictive, while the God revealed in Jesus Christ is a God of love and forgiveness and fatherly tenderness. Neither of these representations is a correct portrayal of the character of God as revealed in the Old and New Testaments. The Jehovah of the Old Testament is a God of love as well as of justice; the God revealed in Jesus is a God of justice as well as of love. Were either of these sublime attributes wanting, He would not be God at all, for He would lack the essential elements of perfection.

The Bible in all its parts reveals the ineffable and changeless love of God. He so loved the world that He gave His only Son to save it. He yearns as a tender father over an erring son for the return of all men to Himself. But the same gracious lips that taught us to pray, "Our Father who art in heaven," said also: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." And that twofold representation of the character of God—that is, a God to be loved and a God to be feared runs through the entire teaching of our Lord.

It could not be otherwise; for Jesus knew, as no one else ever knew or could know, that the unrepentant sinner had need to fear God, since love could not condone sin, and since the very purpose of his coming was to provide a way for the sinner's escape from the penalty of his transgression.

"Nobody is afraid of God now." There is a world of meaning in that cry of anguish. It goes far to account for the indifference of the impenitent to the claims of God upon them, for the indifference of Christians to the peril of the unsaved soul. Men ought to be taught to be afraid of God until, through the atoning blood of Christ, they have their peace with him, and the new and blessed love casts out fear.—Examiner.

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## Thoughts for the Thoughtful

Acquire the habit of always and in all things doing your best.

Voluntary self-denial is a mark of the true disciple of Christ.

Time is so precious that there is never more than one moment given us at a time.

Live always in expectation of the King's arrival, and you will be ready to greet Him when He comes.

The best way to break a bad habit is to put a good one in its place. It is the surest and safest antagonism.

Parents should strive to be what they wish their children to become. Home influence has more to do with forming the character of the young than all other things combined.

From the petty customs and passing opinions of this world the righteous man makes his appeal to the Judge of all, and if God justifies him it is a small matter though the whole world condemns.

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.

One of the first principles of conduct is obedience. If we do not learn when young to honor our parents and obey those who are set over us, to give precedence to age and to admit the sacred claim of suffering, no perfection of soul will ever for us be possible.

What I can promise you from God is that if you have made up your mind to come from that far land, where you have been trying to satisfy yourself with husks, back to your Father's home, He will receive you with a Father's welcome, will forgive you the whole of the past; and there will be joy in heaven.

When you preach follow the example and precept of our blessed Lord and preach the Word. When you discuss other topics don't delude yourself into the belief that you are preaching; and don't expect from that sort of pulpit exercise the blessing and results promised to preaching.

speaks through sorrows. God speaks through calamities. Any way God can take to reach a man's heart, that will He take. We should be always willing to hear what God has to say, and not remain deaf to His "still, soft voice" till it is necessary for Him to speak in the thunder.

Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that are in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—Phillips Brooks.

Grace is the organic and vivific principle in the moral life of man. Save for the gracious help of Jesus Christ, humanity gets nowhere in its moral endeavors, and cannot even escape from the load and lien of its past offences. Divine grace comes into the life of a repentant man like dew and rain to a parched soil. It fructifies the life, while it adorns it with beauty. From grace come graces, and all the blooms and beauties of a perfected Christian character, and the blessing may be had for the asking—from Jesus the Christ.



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It is never wise to live in the past. There are, indeed, some uses of our past which are helpful, and which bring blessings. We should remember our past lost condition to keep us humble and faithful. We should remember past failures and mistakes, that we may not repeat them. We should remember past mercies, that we may have confidence in new needs or trials in the future. We should remember past comfort, that there may be stars in our sky when night comes again. But while there are these true uses of memory, we should guard against living in the past. We should draw our life's inspiration, not from memory, but from hope; not from what is gone, but from what is yet to come.—J. R. Miller.



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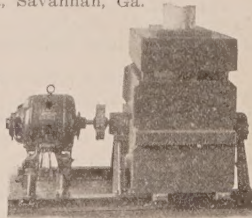
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The parable is instinct with meaning to those who know what Christianity is and teaches. The salvation of men must come through human sympathy, from mutual understanding, that intercommunication between soul and soul of which wireless telegraphy is a perfect type. Only a few years ago people would have considered it absolutely incredible to think of a whisper passing from brain to brain across a thousand miles of space, and yet it is now a commonplace of everyday experience. So, also, in the gospel, when the soul is filled with the love of Christ in all its unselfishness and thought for others, it will find a response in other souls, and "chords that were broken will vibrate once more."—Canadian Churchman.

"Life, we've been long together,  
In pleasant and in cloudy weather,  
'Tis sad to part with friends who are dear;  
Perhaps 'twill cause a sigh—a tear,  
Then steal away—give little warning;  
Choose thine own time. Say not "Good night,"  
But in some fairer world, bid me "Good morning."